

# The Japan Christian Quarterly

An Independent Journal of Christian Thought and Opinion

Sponsored by the Fellowship of Christian Missionaries

ESTHER L. HIBBARD, Ph. D., *Editor*

---

Volume XXVI

July, 1960

Number 3

---

## THE WITNESS OF THE CHURCH IN JAPAN

### Contents

The Editor Announces	141
An Expression of Thanks to Dr. Jennings	Chairman, Publications Committee 143

#### *Theme Articles:*

##### **The Witness of the Church in the Community**

The Yamato Christian Church of Nara	Elizabeth Daub	145
The Japanese Church and the Ecumenical Church	Tetsutaro Ariga	151

##### **The Church and the Individual**

Fifty Years of Faith	Tsuraki Yano	155
The Story of My Conversion	Eiichi Itoh	157
A Suicide Pilot's Salvation	Sakae Kobayashi	161
A Holy Week Heart Transformation	Michael Sano	164

#### *Devotional Verses*

Thoughts by Firelight	Rodney A. Henrie	166
-----------------------	------------------	-----

#### *Cultural Studies*

The Japanese Mentality and Christianity	Kazō Kitamori	167
Calvin versus Confucius: a Sociological Inquiry	R. A. Egon Hessel	175
Unto the Third and Fourth Generation	Edward Daub	180

#### *The World View*

"Creeping Buddhism" in American Churches	Robert Grant	188
--	--------------	-----

#### *In Memoriam: Toyohiko Kagawa*

The Final Prayer of a Saint	Kirisutokyo Shimbun	193
-----------------------------	---------------------	-----

#### *Features:*

The Religious World	Compiled by William P. Woodard	195
The Book Shelf	Compiled by Kenneth Dale and Howard Huff	199

The Fellowship page	Anders Hoaas	206
---------------------	--------------	-----



# THE JAPAN CHRISTIAN QUARTERLY

Esther L. Hibbard, *Editor*

## Editorial Assistants

Helen Barns

Mrs. Edward Daub

Ted Flaherty

Betty Urganhart

Robert Grant

Aileen McGoldrick

Mary Meynardie

Joy Nowlin

William Elliott

## Feature Staff

Book Reviews: Kenneth Dale

Howard Huff

Religious News: William P. Woodard

Circulation: Harvey Denton

## Area Representatives

Hokkaido: Dorothy Taylor

Tohoku: Philip Williams

Kanto: Norman Nuding

Kansai: L. Newton Thurber

Shikoku: John Reagan

Kyushu: Howard Alsdorf

---

*The Japan Christian Quarterly* is an independent journal of Christian thought and opinion sponsored by the Fellowship of Christian Missionaries in Japan and published by the Christian Literature Society (*Kyo Bun Kwan*). It seeks to promote the strength and unity of the Body of Christ in Japan through constructive discussion of all phases of Christian work. Signed articles and paid advertisements represent the opinions of the writers and do not necessarily reflect the views of the editorial staff.

Editorial correspondence and manuscripts should be sent to the Editor, Miss Esther L. Hibbard, Muromachi, Imadegawa Agaru, Kamikyo-ku, Kyoto, Japan. Telephone 44-5642.

Business communications and all correspondence concerning subscriptions and advertising should be sent to the publisher, *The Japan Christian Quarterly*, Kyo Bun Kwan, 2 Ginza 4-chome, Chuo-ku, Tokyo, Japan, Attention: Mr. Shotaro Miyoshi.

Subscription rates:

*Single copy ¥300.*

*Yearly Subscription in Japan ¥1,000, Overseas ¥1,260 or \$3.50 or £1/5/0.*

*One gift subscription with your own subscription in Japan ¥800, Overseas ¥1,060.*



## The Editor Announces . . .

At the meeting of the Publications Committee held at Hakone in March, it was voted to move the editorial office of *JCQ* from Tokyo to Kyoto, and to ask the editor to continue in her present capacity. She accepts with considerable trepidation, knowing her limitations of time and ability. But it is hoped that the new location of the headquarters may give a wider representation to missionaries in the Kansai area and reflect the thought of those in the provinces as well as in the capital.

When the Editorial Staff in Kyoto held a meeting with the Editor to decide on future policy, they decided to offer the following bill-of-fare to our regular patrons in the months to come:

**1. A leading article related to a theme of current interest.**

For example, this month we have the article on the Yamato Church, and the Japanese Church and the Ecumenical Church, both of which are related to the theme of "The Witness of the Church" selected by the WCC for its assembly next year.

**2. An article on Japanese culture or psychology.**

This month we are unusually fortunate in having Dr. Kitamori's study of "The Japanese Mentality", for who can understand the Japanese so well as a national, or explain their psychology to us so clearly as one who has been trained in Western methods of scholarship?

**3. A study of the church and the Christian movement in Japan.**

In this issue the spiritual biographies of such venerable Christians as Dr. Tsuraki Yano serve as a sort of review of the past fifty years of activity in the Japanese churches.

**4. A discussion of the principle and theory of missions.**

We had hoped to print the lectures which Dr. Beaver gave at the Fellowship conference last summer, but his serious illness prevented his forwarding them from Chicago in time for this issue.

**5. Occasional article on developments and trends in world-thinking on religious matters.**

There is a tendency for those of us who are absorbed in our own tasks to forget that there are other battlefields in which the struggle is going on. In order to broaden our vision, we shall sometimes raise our sights to the far view. In this number, Mr. Grant's first-hand observation of the mood of American churches with regard to missions gives us cause for reflection.

**6. Inspiration and devotional material.**

This need have no direct relation to the theme of the issue, but should be a brief meditation based on the actual experience and problems of Christian workers in Japan.

As every good housewife keeps her larder stocked with frozen foods, so we should



like to build up a stock of material along the lines outlined above. If you have already written such a paper, by all means send it in; if not, and have some ideas or experience along one of these lines, sit right down and type an article. Although we cannot set an exact date for publication, we will guarantee that, once accepted, your article will be published in the *JCQ*.

"The Book Shelf" and "The Religious World" will continue as before under the able leadership of their respective compilers. We should like to announce the opening of a new department to be called "The Listening Post", in which our readers may voice complaints, burn incense, make requests, or express their opinions, without let or hindrance, provided they sign their own names to their letters. Such correspondence should be addressed to the editor and will be printed at her discretion. We trust that this new feature will be a source of information and stimulation to both editor and readers.

If at any time you should have use for reprints of the articles printed in the magazine they can be obtained at a cost of about Y 1.5 per page per copy, in units of 100 copies, provided you order within a month of the date of publication. Authors, this is a good way to keep your supporting churches informed as to what you are doing, at a minimum of time and expense.

In closing, I should like to thank our faithful staff of proofreaders for their hard but often unappreciated work. With everyone's help we hope to make this magazine a real "feast of reason and flow of soul."

E. L. H.



## An Expression of Thanks to Dr. Raymond P. Jennings

The Publications Committee of the Fellowship of Christian Missionaries in Japan met in regular session and voted to ask the *Japan Christian Quarterly* to allow space in this July number for the expression of the heartfelt thanks of the Committee itself and the Fellowship as a whole to Dr. Raymond P. Jennings for his distinguished service as editor of the *Quarterly*. Dr. Jennings' service as editor lasted almost three years, and during that period the journal saw a considerable increase in the number of subscribers; there was vigor and quality in the content, and all concerned felt that it came increasingly to fulfill its double function as an interpreter of the Christian movement in Japan to the English-speaking world, and as an organ for the exchange of missionary opinion.

Dr. Jennings had had special training in journalism and was therefore unusually well qualified for his work. Being editor of the *Quarterly* was of course for him as for our present editor, Miss Esther Hibbard, not a full-time occupation. It was a kind of avocation, a work of love in the midst of a busy schedule as seminary professor and university chaplain. However, it was truly a work of love. One of the last things that Dr. Jennings said to me before he left for America last summer was that he particularly regretted not being able to continue his work as editor of the *JCQ*. In spite of the sacrifice of many hours which ought to have been given to rest and recreation, the task of guiding the course of the *Quarterly* continued to be for Dr. Jennings a joy and a privilege. That spirit of course was reflected in the steadily improving quality of the magazine; and the members of the Publications Committee wish to take this opportunity formally and publicly to express their deep appreciation for Dr. Jennings' responsible and creative leadership.

The crown of Dr. Jennings' work was the series of numbers in 1959 commemorating the one hundredth year since the beginning of the Protestant Christian witness in Japan. In this series, with each number given to an emphasis upon the different bands of early Christians in Japan, he was able to give a graphic portrayal of the drama of triumph and tragedy in those days of difficult witness. He was able also to relate these events to the current scene of opportunity and challenge by the careful planning and selection of appropriate articles. The Fellowship of Christian Missionaries in Japan is deeply grateful for this work of historical portrayal and contemporary reporting, by which a better perspective has been given us all for our work in the coming days and years.

The work of Dr. Jennings was of course a synthesis of the work of many others, especially of the editorial staff and the many people who by contributing articles and otherwise giving their generous service made possible the actual publication of the *JCQ*. We do not have space here to mention these people by name, but the Publications Com-



mittee wishes them all to know how much their labors of love are appreciated. We thank you and salute you.

One of the last letters Dr. Jennings received as editor of the *JCQ* was from the librarian of Yale University Divinity School. In this letter the librarian expressed his gratitude for the contribution which the *Quarterly* is making and said that for them in America, it was the only means they had to know and interpret the entire Christian movement in Japan. These words are of course both a challenge and a thrill to the present editor and editorial staff. They are also a testimony to the work of Dr. Jennings in thus making the *JCQ* the important and significant journal it is in the Christian world of today.

To our thanks we add our earnest prayers that our Lord will continue to guide and bless Dr. Jennings and his family in their new field of service in the United States.

Richard H. Drummond  
Chairman, Publications Committee  
The Fellowship of Christian Missionaries in Japan

---



*This unique church, which was established two years ago in response to a request from a non-Christian, now serves a community of 1300 families, including fourteen Christian family-units. Through its Junior Church, Boy Scout troop, and Women's Society it is reaching out to every phase of life in this suburban town. We have therefore chosen it to represent the "Witness of the Japanese Church in the Community."*

## The Yamato Christian Church of Nara

ELIZABETH DAUB

The sights which tourists come to Japan to see are such things as the much-vaunted cherry blossoms, temples, and geisha girls. But the sight which most delights the eye and gladdens the heart of the Christian as he journeys about this land is probably that of a church, standing in the midst of a teeming community or perhaps apart on a wooded hillside, lifting its cross on high as a sure sign that nowhere has Christ left himself without a witness. If this traveling Christian, be he tourist, Japanese, or missionary, should happen to be riding on the electric train between Osaka and Nara, he would see such a sight as he passed through the attractive suburban town of Gakuen-Mae. For there on the top of a hill, surrounded by apartment houses and smaller dwellings, stands a large white church, complete with steeple and cross, visible for some distance around, and because of its conspicuousness reminding one of the Biblical city which is set upon a hill and cannot be hid. From the train window one has the impression that the church is the center of this town, that the homes cluster around it in the same way that medieval towns gathered about their protecting cathedrals and castles. One wonders if this church has a story to tell, and indeed it does.

### History of the Church

The story begins with a conversation between two men which took place apparently quite by accident in Osaka in 1956. One of the men was Mr. Saeki, the president of the Kinki-Nippon Railway Company, commonly known as the Kintetsu Line. The other gentleman was a distinguished Christian layman, in fact the president of the Layman's Society in Japan, Mr. Motoo Sakata. Mr. Saeki is not a Christian himself, but his wife is a believer and he has some ideas about the church as a force for good in society. In the course of a visit which he made to the United States, he observed that many towns and housing projects had churches at their centers, and he came to feel that the spirit of a town originated in the church at its heart. He decided that a town needed a spiritual foundation, that "without the spirit and wisdom of right religion, we can expect to have no really good city." Now he told Mr. Sakata about the project which his railway company was planning, of developing a new town on some wooded hills near Nara. He was anxious that



there should be a Christian church at the center of the town, and said that he was willing to donate the land for the establishment of such a church. Could Mr. Sakata give him any help?

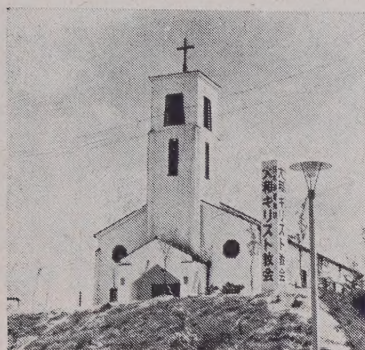
To Mr. Sakata, a man of faith, imagination, and vision, it seemed as though God himself were speaking to him through this non-Christian business man, clearly pointing out to him a dramatic way to help in the extension of his Kingdom. Accordingly, he turned the matter over to leaders of the United Church of Christ (*Nihon Kirisuto Kyodan*) in Osaka for their consideration and prayers, and in a short time the establishment of the church requested by the railway president became a project of Osaka *Kyoku* (Diocese). Mr. Sakata also took the lead in talking to Christian laymen in the Osaka area about the project, seeking to enlist their support, and inviting those who were equally excited about this opportunity to move to the new town and establish a Christian community, the seed of the new church. As a result, a number of families began the big job of selling their homes in Osaka, buying land and building houses in Gakuen-Mae, and moving to the new community which was just being carved out of the green hillside. At present there are fourteen Christian families who have moved out from Osaka and have built their homes close together in one section of the new community, forming a little Christian Village, as they like to call it. Several additional families are expected soon.

The minister who was chosen to shepherd this flock is the Reverend Ichiro Saito, son of a minister, who has studied at Tokyo Union Theological Seminary, San Anselms Presbyterian Seminary in California, and New York's Union Seminary. He has also spent some time in Europe, where he observed the work being done in the Evangelical Academies of Germany. His broad interests range from the ecumenical church to the relationship of the church to society, from Japanese indigenous religions, to finding new ways to help Japanese over the threshold of the church. He is interested in politics, in the labor movement, and in how the Gospel can be brought to bear upon the problems of the world. One feels that he is the perfect choice for this church which is interested in witnessing to its surrounding community.

The land for the church, 1000 tsubo donated by Mr. Saeki, was dedicated on the day of Pentecost, 1958. The new church was to be named the Yamato Christian Church. Yamato (大和), meaning "great peace," was an ancient name for Japan herself and for the Nara area. Since there was still no church building, worship services and Sunday School were held in the homes of the members. Money to build the new church came from the United Church, from the Inter-Board Committee for Christian Work in Japan, from the members themselves and other supporters. At first they had hopes of putting up a modern building with little or no resemblance to the traditional European or American church structure, a building that would fit in with its Japanese surroundings and would reflect the Japanese love of natural beauty. The church should not look like a foreign importation, but should "present an at-home feeling to the Japanese." However, this dream was not to be realized. The opportunity arose to purchase a former American Army chapel, located at Hamadera near Osaka, so the building was bought, taken apart, and moved piece by



piece to its new location, where it was re-assembled. Thus, the exterior of the church, although attractive and imposing, does resemble a traditional American church building.



The Yamato Christian Church



Apartment house next to the Church

*Photographs by R. Grant*

### Symbolism in the Sanctuary

In contrast to its traditional exterior, the interior of the building is strikingly unconventional. Here the laymen, the minister, and the Christian architect, Mr. Inoue of Osaka, were bound by no rigid limitations of structure, but could make innovations to their heart's content. It is probably one of the loveliest church sanctuaries in Japan, filled with rich symbolism and meaning. When one first enters, one's attention is irresistibly drawn to the bare wooden cross against the chancel wall. Larger than full-size, it stretches almost from floor to ceiling, an unmistakable sign that this church is a witness to God's sacrificial giving of his Only Son, that the world might have life through him. Along the base of the chancel wall there runs a bricked-in planter, containing earth, rocks, and a variety of flowering plants and bushes. The cross is embedded in this earth, a symbol of the fact that Christ's Cross was rooted in the world. The plants and rocks suggest the outdoors, an effective way of bringing the Japanese love of natural beauty into the sanctuary. The church members frequently bring in offerings from their own gardens or attractive plants or unusually-shaped branches which they have found growing about the hillsides, so that the appearance of the chancel is always changing, a reflection of nature's own variety. Hovering over the chancel there is suspended from the ceiling an arrangement of light wooden bars meant to resemble God's wings, bearing to the earth his mercy and his grace.

In front of the cross stands the Communion table, with the pulpit off to the left, and a revolving stand for the Bible to the right. The Reverend Saito says that the chancel represents the House of God, and that the table is the symbol of our common life. Therefore, it is built to resemble a dining-room table, while the chairs against the chancel wall look like simple dining-room chairs. On Communion Sunday, the first Sunday of each





Altar with Communion Vessels

*Photograph by I. Saito*

The Congregation

*Photograph by R. Grant*

month, the table is dressed as though for a wedding feast. A lace tablecloth made by one of the members is laid over its plain wooden surface, and the lovely blue and white porcelain Communion vessels, with a design of grapes on the vine, are set it. These vessels were made especially for the Yamato Church by the famous Kyoto potter, Kawai. They resemble Japanese ceremonial wine-cups. There is a large vessel, rather like a punch bowl, with seven smaller cups, standing for the seven churches in the Book of Revelation—in other words, a symbol of the world-wide church. The table is also decorated with candles and flowers. The bread-server is a china cake-plate. At the beginning of the Communion service, the minister breaks an ordinary slice of bread in two, and eats some of it while the bread-plate is being passed around among the people. The minister then drinks from the large bowl and hands the smaller vessels to the elders, who drink and in turn pass the cups among the communicants standing in a group at the foot of the chancel steps.

The sanctuary, with its polished brown and beige wood panelling, its delightful Japanese touches, and the austere plain cross dominating all, is a fitting place for the worship of the one true God in this land of Yamato.

### **The Church and the Community**

The new community at Gakuen-Mae to which the Reverend Saito and his dedicated laymen seek to minister is at present made up of about 1300 families, eighty percent of them business men's families, the majority of them young. Their income is well above average, and they live in attractive homes or apartment buildings. Yamato Christian Church is deeply involved in seeking new ways to approach these people. The members feel that they were called by God to live in this place and to be a witnessing body. They feel that a responsibility has been placed on them to confront the people around them with the Gospel in such a way as to overcome their deeply-rooted, historically-conditioned,



Japanese prejudice against Christianity. "The Christian Church," says the Reverend Saito, "is a stumbling block to most Japanese. They do not know that the answers to the deep questions of their lives are to be found in Christianity. If we can be of service to people in their daily lives; if we can, through talking things over, help them to see that the solutions they are seeking to life's problems are really Christian solutions, perhaps then they will be willing to cross the threshold of the church."

What are some of the ways through which the Yamato Church is attempting to bridge the gap between church and society? First of all, there is the ministry to the children of the community, and indirectly to their families through the children. About one hundred children attend the Junior Church on Sunday mornings, and there is also a Boy Scout troop which meets on Saturdays. Every two months the children are given an attractively illustrated calendar to take home and put up on the kitchen wall. On this calendar are listed the sermon topics and Scriptural passages for the following two months, along with the subjects to be handled in the Junior Church. Thus each family receiving a calendar knows at a glance what subject the minister is to deal with on a given Sunday morning. The sermon topics cover a broad range, from such matters as "People and Money" and "Love and Hate" to "What did Christ mean by Blessedness?" and "A New Meaning to Human Life." The calendar appears to be an excellent method of penetrating people's homes to let them know that close at hand there is a place where they can go for help with life's problems.

In addition to the calendars, a one-page leaflet or tract is delivered to every home in the community once a week on Saturdays. On it is written a short thought-provoking message by the pastor, perhaps concerning some topic of current interest or some life problem, or perhaps an interpretation of a Biblical passage. The church meetings for the week are listed as well as the sermon topics for the month. These leaflets are either distributed by the Boy Scouts and Sunday School children, or are inserted between the pages of the daily newspapers, a common method of circulating announcements and advertisements in this country.

The *Fujinkai*, or Women's Association, is seeking ways in which to make natural contacts with the women of the community. Besides meeting as a large group in the church, once a month they divide into six smaller groups or circles and meet in members' homes, inviting the women of the neighborhood to join them. They hold regular cooking, sewing, and weaving classes in their homes; and at Christmas time they take orders for cakes and cookies, which they make and sell.

Yamato Church puts a heavy emphasis on home visitation, done both by the Reverend Saito and the elders and laymen. Each new family moving into the community is visited, and all church members feel strongly the importance of keeping in close and friendly touch with their neighbors. Once a month a family night is held in the church, featuring that old American church favorite, the pot-luck supper. Everybody brings something, and it's share and share alike! This year during Lent, a Passover dinner was held, featuring the roast lamb, bitter herbs, and other food traditionally eaten by the Jewish people on the



night of the Passover.

### Conclusion

There is a contagious atmosphere of faith and enthusiasm at the Yamato Church. These Christians have a deep sense that God has appointed them to do a special task, that he has called them to be his witnesses in this particular place. They are truly enthusiastic about it, and are bringing to it all their resources, talents, time and abilities. When one of the ladies was asked if it had been difficult for her to give up the home in Osaka where she had lived for forty years, she replied, "I didn't mind because all I could think of was the new church."

It is too early to talk about results. But the Yamato Church is significant because it is basically a laymen's project, conceived in the mind of a layman and brought to reality by the prayers and work of laymen. They sought the help of an able minister, and now there is in actuality a group ministry there, laymen, elders and minister working together to witness to God's love in their community. With their willingness to try new ways, and with their zeal, consecration, and faith, they will not fail.

### Is Christianity standing still?

It is becoming commonplace for certain Christian writers to say that since the end of the Occupation (1952) "Christianity in Japan is almost standing still," and one went so far in a recent Christian publication as to refer to "decrease in the number of believers." What are the facts?

#### Total Protestant Church Membership\*—

1951	—	224,951
1959	—	376,357
Increase	—	151,406

#### Total Christian Church Membership

(Catholic, Orthodox, Protestant)

1951	—	415,081
1959	—	678,258
Increase	—	263,177

A careful statistical study is urgently needed; but any statement to the effect that Christian church membership is standing still, not to say, decreasing, is—to speak with restraint—incorrect.

\* The 1951 statistics are as of Dec. 31, 1951 and are taken from the Japanese language 1953 *Shukyo Nenkan* (Religions Year-Book published by the Ministry of Education). Those for 1959 are taken from the Japanese language 1960 *Kirisutokyo Nenkan* (Christian Year Book) published by *Kirisuto Shimbun Sha* (Christian News Co.)



*This is the second article by Dr. Ariga based on the meetings of the World Council of Churches held in the summer of 1959. It was first read as a paper at the meeting of the Kansai Fellowship of Christian Missionaries held in Osaka last December, where it aroused so much interest that we are printing it by request.*

# The Japanese Church and the Ecumenical Church

TETSUTARO ARIGA

## I

In the summer of 1959 I attended four World Council of Churches meetings in Europe. These were: (1) a meeting of the Theological Commission on Christ and the Church at Tutzing near Munich, Germany; (2) a meeting of the Faith and Order Working Committee and the Third Assembly Preparatory Commissions at Spittal, Austria; (3) a consultation of Orthodox and non-Orthodox theologians at Kifissia near Athens, Greece; (4) a meeting of the Central Committee on the Island of Rhodes, Greece.

The major task of the Spittal meeting was to prepare material for each of the three sections of the Third Assembly, which will be held in New Delhi, India, not in Ceylon as at first planned, from November 8th till December 5th, 1961. Its main theme as decided upon at the meeting of the Central Committee in 1958 will be: *Christ, the Light of the World*. The Third Assembly will discuss this theme in reference to the problems of unity, witness, and service, to be taken up by each of its three sections. At Spittal the first draft of the material for the sections was drawn up, and copies have recently been distributed among the member churches of the World Council for their comments.

All those who participated in the meetings at Thessaloniki, Kifussia, and Rhodes greatly appreciated the hospitality of the Greek Orthodox Church. Its leaders showed a vital interest in the program of the World Council even though the Greek Orthodox Church is not yet in intercommunion with the Protestants. There are still disagreements between them, although the Reformers regard the Orthodox as their allies in their struggle against Rome. Ecumenism, however, should face every problem squarely. It is indeed of historic importance that\* a consultation of Orthodox and non-Orthodox theologians has been arranged by the Commission on Faith and Order.

Another matter of importance which was discussed by the Central Committee meeting at Rhodes, was the plan of integration of the World Council of Churches and the International Missionary Council. On the basis of the report submitted by the Joint Committee of the two organizations, necessary amendments to the Constitutions and Rules of the WCC

\* See January issue of the *Ecumenical Review*, in which its papers are printed.



were carefully deliberated and discussed. According to the proposed plan, a Commission on World Mission and Evangelism and a Division of World Mission and Evangelism would be constituted within the WCC. The final decision upon this matter will be made at the first business session of the Third Assembly in 1961. At the Rhodes meeting it was chiefly the Greek Orthodox who did not feel very happy about this proposal. Their objection was based on the two following reasons: 1. Since the WCC is a council of *churches*, it should not admit as its members missionary societies and other Christian organizations which are not churches; 2. They fear that proselytism may be promoted rather than checked by the proposed integration.

## II

My participation in the above-mentioned meetings has confirmed my impression that theology is playing a more and more important role in our ecumenical discussions. This is indeed as it should be, since the WCC is a council of *churches*. The most fundamental problem it faces is that of Christian unity, which cannot be solved but by a thorough theological rethinking. Hence, the great responsibility of the Theological Commissions. The members of the Commission present at Tutzing were entrusted with the task of drafting two documents, one of which concerned *The Divine Trinity and the Unity of the Church*, and the other *The Meaning of Baptism*. In the introductory part of the former document we find the following words about the general method of approach to the problem of unity:

If in the work for the unity of the Church we start with the many differences among churches, and are primarily concerned with finding possible ways of reaching agreements or else recognizing the inevitability of certain disagreements, we cannot avoid setting up new obstacles to a genuine unity. The method based on agreement and disagreement increases disunity, because each communion then stresses its own historic peculiarities. At best this method leads to an external unity. . . .

The Commission on Christ and the Church has thus been instructed to undertake a new approach to the ecumenical problem. Unity is not primarily a task to be accomplished, not a unity to be fabricated where there was none before. We have to start from the unity already given in the Church. . . . The more we concentrate our attention on Christ, the Lord of the Church, the more will Church unity increase: for only in Christ can the Church find its unity.

The problem of Christian unity, therefore, necessarily leads to an inquiry into the nature of the Church in its relationship with Christ and the Holy Spirit.

The Church is a community created by Christ, a community created by the Spirit. Therefore, what the Church is can never be stated without defining its relation to Christ and to the Spirit. . . . Our task is to acknowledge the unity which exists already, the unity in Christ and in the Spirit, and to draw consequences of this existing unity for the actual life of the Church and for the togetherness of the denominations.

The Commission's aim, the Interim Report continues, is not to find a "minimum to which all can agree" but a "maximum which holds all together." Then, skipping over the concluding part of the paper, we read the following observations:



Concentrating attention on Christ, the Lord of the Church, directs our mind to the ground of all being in the triune God, so that we see the Church in the light of God's plan as the *una sancta*, catholic and apostolic—the body of Christ who is, in the bold Pauline phrase, constantly being completed (Eph. 1:23) as more and more of mankind is brought into the sphere of redemption. . .

The call to unity is a call to Christ, in whom as divine Word and human Redeemer all unity in mankind is grounded; and the call to one Christ is a call to unity in the one body. "That they may be one as we are one" (John 17:11) is not to be taken lightly as it sometimes is, as merely a prayer for external unity; even less is it a prayer for a mystical union of believer and Saviour, without necessary expression in the visible world. The divisions of Christendom are one aspect of human sinfulness; the Church as men see it is divided in the world, however deeply Christians are united in Christ.

This approach, which the ecumenical movement has adopted since the Faith and Order conference in Lund, 1952, seems to be the only method which is feasible as well as desirable. It is hoped that it will help to open up more and more possibilities for ecumenical conversations on a large scale, which in their turn will bring practical results for the healing of the division of the Church on earth.

### III

So much for my report on the meetings I attended last summer. Now we have to reflect on the significance of all this to our situation in Japan. Some questions immediately come up: Are not these ecumenical discussions for the most part only for the Christians of the West? What interest can the Japanese Christians have in the problem of diversity of Christian traditions for which the West, not the East, is responsible? In my judgment the whole ecumenical movement has a great bearing on the future development of indigenous Christianity not only in this country but also in other parts of the non-Western world. Everybody knows what great significance the Edinburgh missionary conference of 1910 had for the history of the ecumenical movement. The ecumenical experience of the past fifty years should now benefit our theological thinking with regard to missionary work and the development of indigenous Christianity here in Japan as well as elsewhere.

We may well recall in this connection the very beginnings of Protestantism in this country. The first church of the Japanese Christians was organized in Yokohama by a Reformed missionary, James Ballagh, in March, 1872. The most notable fact about this congregation is that it declared itself to be non-denominational. Article II of its Constitution reads:

Whereas our Kōkai does not belong to any denomination or sect, having been established only in the name of Jesus Christ our Lord, we make the Bible the sole criterion of faith and believe in the brotherhood of all disciples of Christ throughout the world. For this reason we call our congregation CHRISTIAN KŌKAI.

The term *kōkai* was thus coined in order to emphasize the universal (*kō*) character of the Church. For denominational differences in Western Christianity, however scanty their knowledge of their origin may have been, seemed to these early Japanese Christians insignificant as well as irrelevant. They were naive enough to believe that by making



Holy Scripture the sole criterion of faith, all the Christians of the world could unite. But the subsequent development of Protestant Christianity in Japan has proved the practical impossibility of one's maintaining the original non-denominationalism of the Yokohama Band. So Japan has been exposed to all sorts of denominational and sectarian influences from abroad. To the majority of the Japanese Christians, however, they have all looked alike. When they are baptized they hardly realize the particular denominational affiliations of their own churches. They have simply been moved by the hearing of the Gospel to decide for baptism. Later they may develop their own denominational consciousness. Or they may react against denominationalism and finally quit the organized church. Or else, they may stay in their respective churches and try to break down barriers from within.

Uchimura and his followers have chosen the second of these three paths. But the majority of the early Protestant leaders in Japan stayed within their own churches and denominations, and sought their way to mutual cooperation and fellowship. Through their efforts joint projects and programs were begun; and eventually the Federation of Churches (*Nippon Kyokai Domei*) was formed in 1911. Still later, in 1922, the National Christian Council (*Nippon Kirisuto-kyo Renmei*) was set up and replaced the *Domei*. Negotiations for a merger also went on, and in 1941 nearly all the existing Protestant bodies in Japan were united as the Church of Christ in Japan (*Nippon Kirisuto Kyodan*).

Since World War II, denominational differences have once more manifested themselves, although the majority of the Protestants in Japan still stay in the Kyodan. This whole story is a familiar one to our readers. What I want to point out in this connection is that differences cannot be removed simply by ignoring them. Some of those who scorned Western denominationalism have actually insisted on their own versions of the Christian Gospel, gathered their disciples and formed their own groups, schools, or even sects.

Diversity, then, is unavoidable as long as we are human beings living on this earth. It may bring enrichment to us. Or it may give rise to rivalries and factions. Here precisely we have our ecumenical problem. It is a problem to be faced not only by missionaries but also by Japanese Christian leaders. In order to tackle it we have to make a careful analysis of the total Christian situation in this country, referring it to its historical antecedents and major contributing factors, theological and non-theological. But the whole study must be undertaken in the light of the total ecumenical experience of the last half century and in the spirit which has moved the Faith and Order endeavors especially since the Lund conference. That is, we should all first come to the presence of Christ our Lord, who is the center. And from this center, we will come back to the problems that lie or come up on the periphery of time and space. Our task therefore is primarily a theological one. Anything less than a thorough theological rethinking will not be sufficient to give a full answer to the problem of unity and variety in the empirical church of Christ. For it is only from the one Lord of the Church that we can learn what our next step should be towards true Christian unity.\*

\* For this last section of my paper, reference may be made to my article *Christian Tradition in a Non-Christian Land* in the January issue of the *Ecumenical Review*.



*Last year at the celebration of the hundredth anniversary of the beginning of Protestant evangelism in Japan all Christians who had been baptized fifty or more years ago were honored by special recognition. Among them was Dr. Tsuraki Yano, the distinguished educator, the story of whose conversion is given below.*

## Fifty Years of Faith

TSURAKI YANO

One oppressive Sunday at the turn of the present century, a young middle-school boy was sitting with his mother and grandmother on the hard benches of the Kochi Church in Shikoku. Since the Rev. Shiroshi Tada's sermon was far above his head and the humid atmosphere made him sleepy, he began to whisper to a friend who was sitting beside him. Although he flattered himself that the conversation was inaudible, as he left the worship hall he was startled to have the pastor stop him and say, "Tsuraki San, it is very impolite to talk during the service. Haven't you been taught any manners? You must listen to what I say about God's word."

The boy hung his head in shame, for as the child of a *samurai* family he was sensitive on the point of decorum. His step-grandfather was a man well-known for his chivalrous spirit, having fought a duel with Japanese swords. But unfortunately he was a heavy drinker and whenever he got drunk he would scold his family loudly; or else, falling by the roadside, he would fall fast asleep. When he learned that his wife had been converted to Christianity, he roared at her in a thunderous voice, "I'll kill you!" But by persistent prayer she finally won over her husband, who indicated his desire to become a Christian. After his baptism he miraculously became as gentle as a lamb, and never again tasted so much as a drop of liquor. He even opened his home for evangelistic services and gathered the children of the neighborhood for Sunday School in which he taught. Because of this astounding change the whole family became Christian except for the eldest son, Tsuraki's father, who vigorously resisted the Gospel and tried to keep his wife from becoming a Christian. But she persevered in her faith, making it her custom to read the Bible and pray every afternoon about two o'clock, calling her son in from his play to join in the service. On one pretext or another Tsuraki tried to evade her Christian influence, chopping logic this way and that. Whenever the Reverend Etsuji and the Reverend Moore came to hold a service in Kochi they were entertained at Tsuraki's home. But rather than their exhortations Tsuraki remembered that the missionary put a great deal of butter on his sweet potatoes, to the horror of his grandmother, who remarked with scorn, "It seems that Westerners like eating food spread with pomade!"

When Tsuraki became a student of the Yamaguchi Commercial College, in deference to his aunt, who had urged him to go to church, he attended the Methodist Church, the pastor of which was the Reverend Imada, father of the present president of the Board of



Trustees of Kwansei Gakuin. But when he later learned that his family were members of the Japanese Christian Church (Presbyterian), he changed to that church, and became a member of the Young People's Association.

One day, an American preacher by the name of Dr. Johnston came to preach at Yamaguchi, choosing "Prayer" as his theme; and so moved were his youthful audience that a group of them, including Tsuraki, met on a hill every evening for prayer from that time on. As a result of those memorable meetings, Tsuraki was baptized by Rev. Watchi.

After graduation from Yamaguchi College, Tsuraki Yano became a professor there, but later went to the U.S. to study. There he received a great deal of inspiration from attending services conducted by Drs. Jefferson and Jowett. On his return to Japan he was appointed as an official of the Ministry of Education and moved to Tokyo, where he attended services at the Fujimicho Church under the Reverend Masahisa Uemura.

Today a fifth generation of Christians are growing up in the Yano family. Truly, what wonders hath God wrought!

### **Students Association**

Zengakuren, or the All-Japan Federation of Students' Self-Government Associations has, despite its shabby and untidy headquarters located at Kinsuke-cho, Hongo, Tokyo, a grandiose structure. Its secretaries' boast that Zengakuren now has a membership of 350,000, the greatest since its inception in September 1948, is substantiated by the public security authorities' survey, which lists the membership at nearly 300,000. According to a survey conducted last July, some 250 self-government associations of 110 universities, inclusive of night-time and short-course universities, hold membership in Zengakuren. In regional terms, Tokyo accounts for 40% of Zengakuren-affiliated students, the Kyoto-Osaka-Kobe district 30%, and the rest of Japan the remaining 30%.

Zengakuren's brain consists of 30 Central Executive Committee members, including the Committee Chairman, two Vice-Chairmen, the Secretary-General and the Deputy Secretary-General. Noboru KATO (a junior student of Waseda University) and Hidetake NUKAYA (a junior student of Tokyo University), who were arrested in the Diet demonstration, are the Vice-Chairmen, while Takeo SHIMIZU (a senior student of Tokyo University who hid himself in the University's compound at Komaba in defiance of the warrant of arrest) is the Secretary-General.

The 30 Central Executive Committeemen are all against the Japan Communist Party, calling it rightist. Seventeen of them belong to the Communist League, 12 to the Revolutionary Communist League and one to the Student Movement Democratization Council. In as much as all the executive posts of Zengakuren are monopolized by Communist League members, we can say that Zengakuren is at the beck and call of that League.

**Shukan Asahi**



*From errand-boy to evangelist—this is the story of the Rev. Ito, who was drawn to an evangelistic service by the sound of singing and was so struck by the warmth and light in the expression of the missionary speaker that he remained to hear his message.*

# The Story of My Conversion

EIICHI ITOH

(Told to Arch. B. Taylor, Jr.)

Early one September evening, when I was a boy only fifteen years old, I found myself wandering aimlessly through the streets of Nagoya in search of some kind of diversion to take my mind off my hopeless, miserable situation. I was living at that time with the master of a shop, where I worked as an errand boy from 4:30 every morning till 5:30 in the afternoon. Through the generosity of my employer I had been attending night school from six to nine each evening, but little by little I had grown tired of the long hours of work and bored by the difficult courses of study. Worst of all, I had lost my original ambition, my hopes had faded, and I could see nothing in prospect but grinding poverty.

Less than a year prior to this I had been living comfortably with my parents at home, a carefree student in my third year of middle school. The sudden bankruptcy of my father's small business had shattered our peaceful life. I was forced to drop out of school and become an apprentice and errand boy in a shop. For a while I bravely struggled against the difficult odds, and I sincerely appreciated the kindness of my master who provided me with the money necessary to continue my schooling at night. The moral education of that day taught us that "adversity makes a man wise," and for a while I tried hard to comfort myself with this thought. As the days passed, however, my mind became oppressed by the hopelessness of life. I remembered with pain the happy times of my former life which were now gone forever. I remembered how the many friends of our family had suddenly disappeared as soon as my father's business failed. I often felt the taunts of my fellow workers and even of my master. "Hey, Eisa," they used to say, "you surely do look gloomy! What's the matter? You look just like an old man!"

It seemed impossible to force myself to study at night after such long hours of work every day. In spite of everything I used to fall asleep in class, and more than once I was scolded by the teacher when I couldn't answer. It did not take much of this to make me thoroughly bored with school, but I did not dare tell my boss, who was paying my tuition. Finally I got into the habit of taking the money he gave me for school and slipping off to the theater to see the moving pictures, but this only increased my unhappiness. For whenever I came back from school, my master and his family would greet me warmly: "Well Eisa, how was school tonight? Did you get along all right?"

"Oh, yes," I would reply, without daring to look them in the face, and quickly slipped

off to my room. I well knew that I was being dishonest in using the money for shows, and I could hardly force myself to lie to them about it. My heart was heavy and my mind was oppressed. It was only much later that I learned from the Bible the true description of my life at that time: "There is no rest for the wicked."

Thus it was that on that fall evening—September 27, 1919, to be exact—I found myself in the Shiro Koji district of Nagoya. All at once I became aware of a voice singing some kind of song. As it sounded interesting and promised some possible diversion, I went to the place whence the music came and found that it was an evangelistic hall. I had never attended a Christian meeting before, but curiosity got the best of me. Slipping quietly in, I saw about forty people in the audience and a middle-aged foreigner who stood on a platform at the front. I found a seat in the far righthand corner of the back row, just as the singing stopped and the foreigner began to speak in Japanese. This was the first time I had ever heard a Westerner speaking Japanese, and though I listened intently, I could not understand what he was talking about, any more than I could understand the meaning of the words of the song I had heard at first. But I was particularly struck by the appearance of the speaker. He seemed very tall, and he had white hair and a beard. In his face there was a kindness and a brightness which immediately impressed me. I thought how my companions had often accused me of looking so gloomy, and I thought how great a contrast I must make with this foreigner. Surely the light in his face must be a reflection of a light in his heart, I thought, and again I felt how different from his my own heart must be. Even now when I close my eyes the whole scene appears like a panorama before me. Though I could not understand what was being said, that night I *saw* the Gospel preached.

When the preacher finished his message, he asked us to bow our heads for prayer. But before he prayed he said: "Is there anyone here tonight who has no peace or joy in his heart? Is there anyone here who would like to have light and joy and peace, who would like to be saved? If so, please raise your hand, and I will pray that Jesus will save you." What a shock these words were to me! Who had told this stranger, this foreigner, all about me? How did he know my heart and my desires? But though I wanted peace and joy more than anything else, I could not bring myself to confess it publicly. As I had been trained from earliest childhood to be guided by the opinions of those around me and never to betray my feelings before others, I hardened my heart and would not raise my hand. Two or three more times, as though speaking directly to me, the preacher repeated the same request, and at last I thought that if I could see one or two others with their hands raised I would join them. I opened my eyes and stealthily looked about, but every head was bowed and not a single hand was raised. Then I got another shock. "This has nothing to do with any other man," said the preacher. "It is a matter between yourself and God. You must not wait until someone else raises his hand, but if you want peace and the joy of salvation through Jesus in your heart, you must raise your hand now, and I will pray that you may be saved." I was completely baffled and overcome. I simply could not resist this white-haired foreigner who knew the most secret thoughts of my heart. I



timidly raised my hand and was much relieved to see that fourteen or fifteen others did so too. That night I took my first step in the way of salvation, at eight o'clock in the evening of September 27, 1919, in the Nagoya Kyōdō Dendōkan. Later I learned that the preacher was Dr. R. E. McAlpine, the first Southern Presbyterian Missionary to Japan, son-in-law of Dr. James Ballagh, one of the pioneers of Protestant missions. That service was part of a year-long, interdenominational evangelistic effort in Nagoya preceding the first Tokyo meeting of the World Sunday School Convention.

After the meeting that night, all of us who had made decisions were asked which church we preferred to attend. As this was my very first contact with Christianity, I knew nothing about churches or denominations. But I remembered that on several occasions when I was making deliveries for the shop in that neighborhood, I had passed a certain building with a cross on it, and I knew that it was a Christian church. So I said that was where I wanted to go. That night they gave me a letter of introduction, and the next Sunday morning I went to service for the first time. I learned that it was the Nagoya Central Methodist Church.

At the church I was immediately drawn by the warm, friendly atmosphere. It was particularly noticeable in those days when feudalistic habits were still so strong. At the shop I was the youngest and most inferior employer. Though my employer and his family were kind to me, I had to observe the strictest forms of etiquette with them. I always had to bow very low and address them respectfully, while they familiarly called me by my nickname, "Eisa." I was always the last to eat and the last to bathe. But at the church everything was different. When I came to the door I was met by a lady who seemed to be of about the same social rank as my master's wife. Though I appeared in my *geta* (wooden clogs) and my poor working clothes, this fine lady cordially invited me to come in, and even set out slippers for me. Other members kindly found the place and shared with me their hymnbooks and Bibles, and did everything they could to make me welcome. They even called me "Mr. Itoh"—quite something for a mere errand boy only fifteen years old! It seemed like an entirely different world to me, and as the weeks passed I found my greatest joy in the fellowship of the church. There I learned of the redemption through the cross of Christ, the forgiveness of sins, the great privilege of being a child of God through faith in Christ and the abiding presence of the risen Christ, who walked with me at all times. Though the outward circumstances of my life remained unchanged, inwardly I was a completely different person. Whereas before I had constantly complained about my poverty and misfortune and my hard work, I came to realize that this had all been the grace of God, through which he had led me to know Jesus and the joy of salvation through him. The hard daily tasks seemed to become lighter as the hope in my heart grew through the weeks of my new life in Christ.

Through all this there was one disappointment for me—although I went regularly to church every Sunday, hoping always to meet Dr. McAlpine who had first led me to Christ, I never saw him there. At length I called on him at his home. "Are you going to church?" he asked me. "Yes, I am," I replied; and he encouraged me to do so faithfully.

"But, sir," I said, "every time I go to church I hope to see you there, but I never meet you. Why is that?" "Well," he replied, "I belong to the Presbyterian Church, and each Sunday I attend the Kinjo Church. Yours is the Methodist Church, but I never go there." At that time I had not matured very much in my faith, so I said, "In that case, I want to change to your church. I want to go where I can see you every week." "No," he answered, "that will not do. You said you wanted to go to the Methodist Church, and you ought to continue as a loyal member there. However, I want you to know that I am your personal friend, and I'm happy to see you at any time. If you ever need help or advice, don't hesitate to call on me." Thus it was that I continued in the Methodist Church, but Dr. McAlpine was always a spiritual father to me. I often received his kind advice and encouragement, and I can never forget what he meant to me. Even after the end of the war, when Dr. McAlpine was over ninety years old, I received letters from him addressed to "My dear son, Eiichi,, and I used to write to him, "My dear Father."

As I look back over the strange events which led to my conversion—without any previous knowledge of Christianity, without any invitation, drawn solely by the sound of the singing of an unknown hymn as I was casually passing by, redeemed from my lost sinful condition by means of a sermon I could not understand...now I realize that it was the pure disinterested love of God which led me out of darkness into the light of salvation.

---

### Japanese Labor Unions

According to a survey conducted by the Japanese Labour Ministry, the number of union members in the country totaled 7,077,510 as of the end of June, 1959. This was an increase of 195,929 unionists over the 6,381,581 members listed at the end of June, 1958.

There are only three countries in the Free World today where the total number of union members exceed the 7 million mark. Japan ranks third after the United States and Britain in this respect.

The Labour Ministry survey also revealed that the number of unions in the country totaled 39,303 as of the end of June, 1959. This was an increase of 1,480 unions over the 37,823 registered at the end of June, the preceding year. The average number of members per labour union in the country was 180.

In Britain, on the other hand, the average number of members per union is said to be about 14,000, while that in the United States is a colossal 95,000.



*This dramatic account of the Rev. Kobayashi's narrow escape from death during the last war, and his subsequent bitterness against the U.S., followed by his discovery of the Bible, was originally given to the Overseas Interest Group of Union Theological Seminary in New York.*

## A Suicide Pilot's Salvation

SAKAE KOBAYASHI

Have you ever imagined how you would feel if you were in a situation where your death was inevitably at hand? At dawn on August 14, 1945, I found myself in such a situation. Early that morning, the propeller of my airplane began turning. As a boy, I had been fascinated by the noise of airplanes. But on this day, I listened to the roaring of the engine with a strange feeling. For I had volunteered to make an attack as a suicide pilot, and that very morning I was awaiting orders to intercept any American bomber approaching Tokyo, by crash-diving my plane into it. As I looked around me at the grassy field of the air-base, I was overcome with emotion and could not help regretting the fact that my short life of twenty-one years was drawing to a close. Though my death was clearly at hand, I did not feel the slightest fear. Rather I felt as if I were standing by a beautiful lake ringed with deep forest. Life or death . . . that was not my problem at that time. How could I crash my plane into a bomber successfully and prevent the indiscriminate bombing of the residential districts of Tokyo by B-29's—that was my only concern.

At about eleven o'clock in the morning, a loud air-raid warning sounded. As soon as we heard the siren, we rushed to our fighter planes and manned them. Then I realized that for me to take off the ground that morning meant to start a trip to a point of no return. While we were in this tense situation, our mission was suddenly stopped by order of the commanding officer, just before the signal to start was given. He had heard a broadcast from the Allied Forces reporting Japan's surrender, and believed it, even though the news was kept secret, and the official announcement by the Japanese government was not broadcast until noon, an hour later. When a few days later I heard the reason for his halting our flight, I realized that my life had been spared because of an enemy broadcast!

Because of the defeat of Japan, I lost my position in the Army and had to return to my home. All that I had learned in the army during the past seven years had become completely useless and I had to start my life over again from the beginning, when I was already twenty years old. When I reached my home, I found that my house had been completely burned down, and my grandmother and brother had been killed in a B-29 air-raid. I had to do something to help the family finances, for we were already being threatened by the terrible inflation and scarcity of food. I was forced to sell some of the books which I had brought home. One day I sold the French dictionary which I had used for four years, but I could not get more than one slice of bread with the money. In

addition to this terrible inflation and the scarcity of food, I was purged by order of the Occupation Forces, simply because I was loyal to my country and had taken an active part in the war. Perhaps you can imagine what a deep feeling of hatred I had toward America and the Occupation Forces at that time.

A year later I was able to get a position as a night watchman at an oil refinery which had been completely destroyed in the air-raids. As I was not very busy during the day-time on this job, I decided to study something which might be useful for my future, so I began to study history and English. Not having had any chance to study English until the end of the war, I had to start from the ABC's. It is not easy for a man of twenty to begin the study of a foreign language, but I was convinced that some day this language would be necessary for me to know, and so I persevered in its study.

At the same time, I was keenly interested in the progress of the International Military Tribunal for the Far East. The place where the trial was being held was the very Military Academy where I had spent four years getting my training. And now the war criminals had been arrested and were being judged in court, in the sacred name of civilization! We Japanese people did not believe in the possibility that the victors could legally judge the defeated by a law which had never existed. A Japanese lawyer who was an authority on international law, and became the chief advocate for Tojo, severely criticized such a strange proceeding. An Indian judge also strongly opposed it and said that we had no right to judge these criminals in the name of civilization. I thought to myself, "So this is the history of the world. Some day there will be another war, and who then will be judged in the name of civilization?"

It was a Sunday morning some time later. As I was on duty in the office of the refinery, a girl who also worked in the same office came in and began reading a book very intently. I was so struck by her earnest attitude that I stepped over to her and asked what she was reading. In her hand she was holding a book with a beautiful cover, so I supposed she was reading some kind of novel. The book she was reading, however, was strange to me, for it was the New Testament of our Lord and Saviour, Jesus Christ. What was the New Testament? Who is our Lord and Savior? I knew nothing at all about them. However, when I saw the name "Jesus Christ", I suddenly realized that this was the religion of my former enemy who had destroyed my country and my life, as well as that of my dear brother and grandmother.

Frankly, when I saw the book in her hand, I despised her for her interest in the religion of our former enemy rather than that of our native country. She did not seem to sense what I was feeling in my heart, however, and told me she would be happy to take me to church. I was embarrassed by her kind proposal; but as I did not like to reject her kindness, I promised her that I would go to church with her on the following Sunday. Thus for the first time in my life, I attended church, but only out of curiosity.

It was a strange coincidence that on that first Sunday I should have heard a sermon on the teaching of Jesus about loving our enemies. "I say to you, love your enemies and pray for them who persecute you." (Mat. 5:45) Since through my own experience,



I knew how hard it was to love my enemies, I thought this was a very strange religion. But I was so deeply moved by the earnest attitude and words of the Japanese minister, that I decided to go to church the next Sunday, too. My soul, which had become completely parched by the sudden reverses of my life, became absorbed in the study of the Bible. Another thing which attracted me was the idea that the Bible was the word of God. Although I had long been a devotee of Zen Buddhism, I had never found enlightenment in its Scriptures, but only through private meditation, which though very helpful, was not completely satisfying.

When my father learned of the fact that I had begun to attend church, he called me to his office and said, "You are too close to the fire". Many of my army friends came to warn me, but the more I was warned, the more I was driven to seek for truth in the Bible. And at last a great day of decision came when I read the passage, "Behold, I make all things new, for the former things have passed away." (Rev. 21:5) Also when I read the words of St. Paul, "For whether we live, we live unto the Lord; and whether we die, unto the Lord: whether we live, therefore, or die, we are the Lord's." (Rom. 14:8), my mind suddenly wandered back to that strange experience I had had on the day of Japan's surrender. Reading this verse again and again, I came to the decision to give up my position in the refinery and enter a seminary in order to prepare to work in the vineyard of God. Although that was thirteen years ago, I have never regretted my decision. I am still striving to be a humble servant of Christ and to be faithful to the teaching of our Lord until the end of my life.

### **The Most Powerful Newspapers in Japan**

Four newspapers—The Asahi, Mainichi, Yomiuri and Sankei—are national in scope and account for almost half of the newspaper circulation throughout the country. There are ninety other newspapers, which account for the other half of the total circulation, but they are only prefectural in scope. In the size of its total circulation Japan is second only to the United States.

*This dramatic account of his conversion was written in his own words by a Japanese Christian who acted as interpreter for a missionary speaking to lepers.*

## A Holy Week Heart Transformation — 1956

MICHAEL J. SANO

After forty minutes drive by jeep from Aomori, the northernmost city of Honshu island, we arrived at Matsugaoka Leper Hospital. First of all I smelled the sharp and disagreeable smell of an antiseptic solution. Inside of the fellowship room of the hospital, there came "patients' congregation", and waited for our arrival. I looked at them through the window and was very much surprised. For I had never called at a hospital such as this, neither seen a patient like those. The man who had lost his nose by disease; the man who lost eyes; the man whose lips were crooked, just like a scar of a burn; the man who was almost reduced to a skeleton . . . It was simply dreadful for myself to stand close by those faces.

I narrowly came into the room after some of them repeated to me "Please come in" for several times. There was a low wooden railing between "patients" and us; therefore we were just like standing on the stage. Even to stand itself became pain and troublesome for me when I saw most of their fingers were gone by disease.

A small organ which we brought from Aomori was set at the corner of the "stage", and a little altar was made at the center of the "stage", and then opened the Holy Communion for the sake of the "patients' congregation."

Even if there was a railing between them and us, we were freely breathing each other the same air in one room. I hoped to stop breathing if I could . . . I had been patiently waiting for the time to be up with bated breath and without seeing them if possibly I could.

Dr. Gibson (Anglican priest, presently at Momoyama University, Osaka) made a step towards the congregation when the second hymn was over. Though I had to translate Dr. Gibson's sermon into Japanese I did not move; rather I hated to move until Fr. Draper (Anglican priest at Christ Church Cathedral in Sendai) pushed me on my shoulder. But my eyes kept closing.

The day was just falled on Maundy Thursday (1956) and Dr. Gibson in his sermon emphasized how great the agony of Jesus Christ in relation with the meaning of Maundy Thursday. As translating word after word, I hit a kind of curiosity because I felt deep quietness outside of my closed eyes. I opened my eyes and saw "patients" were eagerly gazing at my lips not to miss just a single word of the sermon. They were listening and even nodding in the state of hearty approval with words after words.

When Dr. Gibson said that patients had to overcome all of the agony, just as Jesus



Christ did and devote themselves to Christ with their whole heart, I could hear they were sobbing. I could not keep my eyes closed any longer. Dread for their face was gone. Their devotional eye made my cool heart released to the world of Christian fellowship. And to think, only a few minutes before I was irritated by the existence of just a wooden railing between them and us!

“Rely all of you on Jesus Christ, and you have life full of devotion, hope and love.” Dr. Gibson closed his sermon, but I could not finish to translate these words without being moved to tears.

We sang the last hymn together with the congregation loudly warm hearted harmony. After Holy Communion, Fr. Draper embraced me and asked, “Did you understand what faith is?” I replied to him with deep nodding.

As soon as I got back to Aomori, I sent a telegram to my oldest brother, Dr. Heim (The Rev. Dr. Kenneth E. Heim, Senior priest of American Episcopal Church Mission in Japan) in Tokyo, saying “Please be my Godfather Easter Day Alleluia, Alleluia, Alleluia”.

---

### Japanese Emigrants

The conference of speakers and vice speakers of nine prefectural assemblies in the Chugoku and Shikoku areas have adopted a resolution calling for drastic Government measures to promote emigration of Japanese farmers to the Americas. Since the termination of the occupation, more than 40,000 farmers have emigrated to the United States and Latin American countries, with the number of emigrants increasing year by year. The number of emigrants, however, is still far from that of prewar days, when a total of 1,700,000 farmers left to settle abroad. It is hoped that the Government as well as local governments will spare no efforts to send out more farmers from this tiny, jampacked country to vast countries in the New World suffering from labor shortages.—**Chugoku Shimbun (Hiroshima)**

*This young J-3 missionary brings freshness of observation as well as devotional feeling to the theme of fire.*

## Thoughts by Firelight

RODNEY A. HENRIE

Warm flames burn bright while embers glow,  
and yet reflections on the ember pan  
are cold,  
mere contemplations of reality.

A flame—most people think of hell,  
yet here are light and warmth to soothe  
a troubled heart.  
Much more like heaven they appear to be  
which gives itself in love to  
eager souls;  
while hell must be some far-off place  
which looks upon the brightness of  
God's realm  
as we so fondly gaze at stars  
yet only see their light but cannot feel  
their warmth.

Cold outer darkness—this is hell—  
where only single rays of heaven's bliss  
can reach the eyes of those who weep  
because  
they are alone.



*This penetrating analysis of the Japanese psychology and its relation to evangelism is one of two lectures given by Professor Kitamori at the spring conference of Kyodan-related missionaries at Yumoto this year. The second, on "Buddhism and the New Religions of Japan," will appear in the next issue of JCQ.*

# The Japanese Mentality and Christianity

KAZŌ KITAMORI

## I. Introduction

In preaching the Gospel to Japanese people, it is of the utmost importance that the missionary should have an understanding of the Japanese mentality and its relationship to the acceptance of religious ideas. It is said that Japan is the most difficult field for evangelization in the world, as proved by the fact that the present ratio of Christians, including Catholics, to the whole population is only 0.6%, even after a century of preaching the Gospel.

At the Centennial Celebration of Japanese Protestantism held in November, 1959, it was pointed out that Christianity has twice in its history encountered two formidable non-Christian cultures of high quality: namely, the Greek and the Japanese. This means that we should deal with Japanese culture not with ignorance or intolerance, but with real understanding, so that we may discover what the basic obstacle to the acceptance of Christianity is. In this respect even Japanese pastors are to blame, they have dismissed their own cultural heritage as of little importance to their calling. But a thorough familiarity with and understanding of our native culture should pave the way for the more rapid evangelization of this country.

In the international field, an increasing recognition has been shown among missionaries of the necessity for understanding the indigenous cultures. In an article entitled "Christianity and Non-Christian Religions" by Mr. James Parker in the magazine called *Christianity Today*, December, 1959, the author, while acknowledging that "There is none other name under heaven . . . whereby we must be saved," also declares,

It is beyond dispute that this is the biblical position, but naturally it raises questions. How does the Gospel evaluate the religions which it seeks to displace? How, in view of its condemnation of them, does it account for the moral and intellectual achievements of their piety and theology? And how does it propose to set about commending Christ to the sincere and convinced adherents of the religions it denounces, without giving an impression of ignorance, intolerance, patronage, or conceit?

The author goes on to say that these questions press upon us more acutely today than at any other time since the Reformation, for the following reasons. The first is that "a century's intensive study of comparative religion . . . has made available more knowledge than the Church ever had before about the non-Christian faiths of the world, and in particular of the intellectual and mystical strength of the highest forms of Eastern religion."

The second reason is that "the great Asian faiths are reviving and gaining ground partly, no doubt, through the impetus given them by upsurging nationalism." The third reason is that "Christian evangelism has been accused, and to some extent convicted, by Eastern spokesmen in particular, of having in the past formed part of a larger cultural and sometimes imperialistic program of 'Westernization'". He concludes that "the need for a deepening of accuracy and respect in the evangelical dialogue with other religions is more pressing than evangelical Christians generally realize."

## II. The Japanese Mentality

Before taking up the possibilities of such an "evangelical dialogue" with other religions in Japan, it may be wise to explain the peculiar situation of present-day Japan. Mr. Parker's second point, namely the revival of native religions through the impetus given by upsurging nationalism, does not apply to Japan, for here Shinto, which is the only native religion, is a simple, primitive one, hardly worthy of the name of religion. Buddhism, which was introduced into Japan in the sixth century through China, and Chinese religious thought, such as Cofucianism and Taoism, have been reduced to a ritualistic formalism without any vitality. The only living religions which are gaining ground are the so-called "new-fangled religions" which have sprung up since the opening of this century. As for the Asiatic reaction against Western imperialism, our experience is very different from that of China and India, which were half or entirely colonized by the Western powers. Japan is the only country in Asia which has been successful in resisting colonization. She was able to do so only because she assimilated Western technology with which she effectively armed herself and built a highly-developed capitalism. She has been so successful in modernizing herself in the field of technology that she is called the "West of the Orient". Therefore there has been very little conscious resistance to Westernization. We have produced no Gandhi.

But our achievements in modernizing this country technically have had accompanying drawbacks. For here a highly developed modern industrial technology is co-existent with a pre-modern consciousness, a phenomenon which probably has no parallel in world history. To give some examples, before erecting ultra-modern buildings, bridges, or tunnels, Shinto priests are called in to purify the sites. You will never fail to find little Shinto shrines on top of fashionable department stores. Those who are engaged in transportation, such as drivers, air-plane pilots, and sailors, usually hang little charms and talismans with the names of shrines on them in their cars, planes, and cabins. This anomaly is due to the gap between rapid technological advance and the lagging human consciousness. Technologically, Japan has leapt into the atomic age without going through a Renaissance or a Reformation.

Unlike Burma and Thailand, where the Hinayāna sect of Buddhism is still flourishing and directly controls the people's mentality, here in Japan the Mahāyāna, or Indo-Chinese-Japanese Buddhism, has been reduced to mere ritualism without any hold on the people's spiritual life. And yet the indirect influence of Mahāyāna Buddhism and other Chinese systems



of thought has shaped our national mentality as if it had been direct. The Japanese intelligentsia are apparently irreligious, but when we analyze their mode of thinking, we are surprised at how profoundly they have been influenced by Buddhistic and Chinese ideas.

One of the most penetrating analysts of our national mentality is Sei Itoh, the famous novelist and<sup>1</sup> literary critic. In his essay entitled "The Japanese Mentality", Itoh penetrates beyond direct and conscious influences to the unconscious forces which have helped to form a national frame of mind. He points out that though our intelligentsia are probably one of the most irreligious groups of people in the world, they live without any great spiritual distress. This is because deep in their souls they have a kind of religion. Their spiritual anchor is the concept of *Mu* (void), which is a Buddhist idea. Leaving the full explanation of this concept until later, here let it suffice to say that Itoh considers that in the Japanese mind this *Mu* is as absolute as God is to the Christian. This may be best illustrated by the difference between a Western and a Japanese garden. While the former is artificial, and what we call "human", we try to make the latter look as much as possible like nature. We love trees, flowers, gardens, and houses which are in harmony with nature, for we feel a sort of religious security when we are in touch with *Mu* through our appreciation of nature.

Itoh cites the famous contemporary novelist, Naoya Shiga, as a good example of the Japanese intelligentsia. Although he once fell under the influence of Kanzō Uchimura, the founder of the non-church movement in Japan, he soon drifted away from Christianity and found his spiritual security in the mentality described above. Itoh also observes that Shiga is a curious mixture of two different elements—namely, a mentality nurtured by Buddhism and Taoism and that produced by the study of modern natural sciences; but the former is more powerful, as it functions as a spiritual anchor.

The ethical manifestation of this kind of personality is radically different from that of the Western tradition, which is founded upon Christian or anti-Christian. The Westerner takes it for granted that it is a solemn human duty to recognize one's solidarity with other human beings. Basically Western society is based on the commandment, "All things therefore whatsoever ye would that men should do unto you, even so do ye also to them." (Matt. 7:12) "Golden Rule" is the famous saying of Confucius, "You should not do unto others what you do not want others to do unto you." That is to say, not active involvement with others, but rather escape from "entangling alliances" with others is considered true salvation. Not the affirmation of human existence, but rather a denial of the present world and retirement from its control is considered the ideal state. Henry Thoreau would have made a fine Japanese, with his hermit-like temperament and withdrawal from decadent political life, although his civil disobedience was actually positive political action in disguise.

Such being our mental attitude, we Japanese have a fatal incapacity for engaging ourselves in a pressing actual situation. To us, Jean Paul Sartre's point-of-view seems very strange, as his thorough-going existential individualism is accompanied by a keen sense of human solidarity. While declaring that the existence of other human beings is in itself hell, he also asserts that what we choose for ourselves is what we choose for mankind.

Such a juxtaposition of ideas would be inconceivable here in Japan. Itoh epitomizes the general feeling of the Japanese intelligentsia when he says, "I would rather escape from the place of actual strife than become a reformer by means of persuasion and enforced reformation. I find myself inclined to love such peaceful retirement. This is because with me logic has no absolute necessity. No man can force others to reform human relations by means of logic unless he believes in a God or something absolute, transcendent and universal."

Recently Itoh has published a novel entitled *Izumi (Fountain)*, in which he describes a university professor named Masami Karube who is the embodiment of the ordinary Japanese intellectual. He is self-conscious, humane, but weak and devoid of any positive convictions. Painfully aware of his lack of active involvement in the situation, he says, "Most Japanese who have no religion at all have no sure criteria for their judgements. So they have only a vague humanism as their philosophy. But they are actually being influenced by their social and economic situation even when they are talking about humanism." In our society, where it is considered desirable to escape from actual entanglements even though modern technology has forced men to lead a communal life, such a lack of stimulus to become involved in the actual human situation is indeed tragic. Professor Karube is aware of this tragedy and even fear. He almost envies the Communists and the Christians for their absolute convictions. He reflects the mind of the author himself, who is considered one of the most conscientious men living today.

This attitude of retirement from the world is the basis of our general morality, as may be seen in the writings of two representative Japanese men of letters, Bashō and Sōseki. Bashō is a famous\* *haiku* poet of the 17th century, and Sōseki is a novelist of the first half of the present century. As for Bashō, very few Japanese would say they dislike his work: even those who are not interested in *haiku* say his poems are fine. On the other hand, we have statistical evidence to prove the popularity of Sōseki. Every year the Mainichi Press takes a census of the most popular books and writers among high school pupils. For the past several years Sōseki has consistently been the most popular writer. If we can say that high school pupils indicate the average intellectual standard of the Japanese, it follows that Sōseki is the most beloved Japanese writer at present.

### III. Bashō's Poems

The *haiku* verse form is deeply rooted in the Japanese cultural tradition and expresses our national feeling better than any other. Buddhism and Zen, Taoism and Confucianism from China have all contributed to its development. In his study entitled *Haiku*, Mr. R. H. Blyth gives the following English rendering of a famous *haiku* by Bashō:

The old pond;  
A frog jumps in . . .  
The sound of the water.

In an attempt to make clear the essence of *haiku*, Mr. Blyth compares Bashō with

\* A short poem consisting of 17 syllables arranged in phrases of 5, 7, and 5 syllables respectively.



Wordsworth, Milton, Shelley and Keats, saying,

We are struck by one fact of seemingly little importance, that the Japanese *haiku* poets all had disciples; the English poets none. This is a matter of the greatest significance, for it is just here, in this religious attitude, that the little, prosaic life of little people may be set in the greater, poetic life.

Bashō was religious because he was keenly aware of the transitory nature of human existence, known to Buddhists as *mujiō*, or transiency. As he had a tragic realization of the transitory nature of the phenomenal world, "he wanted to give every action, every moment the value that it potentially had... Every flower was to be spring, every pain a birth, every man a *haiku* poet, walking in the Way of *Haiku*." Bashō encompassed the life of the little day of the little people in the greater life of the greater day.

Mr. Blyth gives the following example of the contemplative quality of *haiku*:

Winter seclusion:  
Once again I will lean against  
This post.

and interprets it as follows:

To sit on the floor and lean one's back against a post may not seem the acme of comfort, but this is the pleasure Bashō is promising himself. During the winter, while the snow is silently falling, he will lean against the post as he did last year, reading and writing poetry, thinking

Thoughts that wander through eternity, through our eternity, through the greater life.

Thus *haiku* is essentially religious and our appreciation of it is also religious, for in reading a *haiku* which describes the brevity and solitude of human existence we feel as if we were emancipated from the sorrows of the present life. In order to illustrate this pseudo-religiosity, I shall quote another *haiku*.

On a withered branch,  
A crow is perched,  
In the autumn evening.

This is famous for the deep pathos of its mood of solitude and dreariness. "A withered branch", "a crow" and "the autumn evening" are effective in creating that atmosphere because of their rich associations. The poem is an artistic expression of the finite nature of human existence. When we Japanese read this, we feel a sort of religious release, as our inner solitude and dreariness seem to be transferred to external objects. We can thus contemplate our own solitude reflected in external objects. If you were a Japanese, you would understand how deep is the relief brought by such a contemplation, for it is both religious and aesthetic.

If you can fathom the depth of this relief, you will understand that this sort of salvation by artistic contemplation can be a formidable obstacle to the acceptance of the Gospel. For we may come to feel that we need nothing more than this sort of salvation. In *haiku* there is nothing but an attitude of looking at objects from outside, without involving ourselves with them in any way. This may be described as "aesthetic contemplation" or the "non-involvement attitude", which is the fatal weakness of us Japanese, who are inclined to believe that we can be saved by *haiku*. A true religion demands, not a "non-

involvement attitude", but an involvement, or to borrow Sartre's expression "engagement". Without this existential attitude of engagement, no true religion can exist.

When dealing with the spiritual climate or mentality of the Japanese, we should consider this aesthetic attitude as one of its chief features. We are not by nature existentialists, as we love detachment from the actual situation, rather than a hot-headed engagement. Christianity, on the other hand, demands from us a singleminded engagement in life. It tells us, "Thou art the man" (II Samuel, 12:7) Nevertheless, we Japanese are interested in studying Christianity to a certain extent, but hesitant to believe it outright. For instance, Japanese parents tell their children that it is all right for them to study Christianity, but that they should not become too enthusiastic about it. We are instinctively afraid of being over-zealous. Thus we have many "seekers" after Christianity, but few real believers.

#### IV. Sōseki

Along with Bashō, I have chosen Sōseki as a representative Japanese writer. Sōseki has recently attracted the attention of young American students of Japanese literature, notably Dr. Vighlielmo, who wrote a doctor's dissertation on Sōseki. This young American thinks Sōseki's description of human egoism is keener and more penetrating than that of Western novelists, such as George Meredith's in *The Egoist*. *Kokoro (Heart)*, one of Sōseki's masterpieces, has already been translated into English, while Dr. Vighlielmo is now translating *Meian (Light and Darkness)* so it will soon be possible for English readers to see what they are like.

Sōseki Natsume was born in 1867. When he was twenty-three years old, he formed a life-long friendship with the famous *haiku* poet Shiki Masaoka. As he excelled in the study of English, he decided to enter the English Department of Tokyo University. After graduation he found a good teaching position, but he felt anxious about life, and began to take an interest in Zen Buddhism. As a result he gave up the coveted position of a teacher in the Higher Normal School and went to an obscure country school, which he later described in his *Botchan (Sonny)*. At the age of 35, he was sent by the Japanese government to London to study English Literature for two years. When he returned to Japan, he began to teach at Tokyo University.

When he was 39 years old, he wrote a humorous story called *Wagahai wa Neko de aru (I Am a Cat)* which proved to be such a tremendous success that he began to write novels professionally. At first he was more or less like Bashō, looking at life from a distance, sometimes admiring its beauty, sometimes enjoying its comic side. *Kusamakura (Grass Pillow)*, *I Am a Cat*, and *Sonny* were written during this period.

But later he experienced a change which is revealed in a letter he wrote to Miyekichi Suzuki when he was 41 years old. In this letter he wrote:

From this point of view a simply aesthetic literature is what the ancient scholars called idle letters. Those who are fond of *haiku* are having a good time with these idle letters. We cannot move the big world if we are satisfied with such a small world. We are actually



surrounded with formidable problems. If we want to devote ourselves to literature, we cannot be satisfied with beauty alone. Men of letters should be as serious and concerned with actual sufferings and difficulties as those royalist *samurai* were at the time of the Restoration. Men of letters should be prepared to experience nervous breakdowns, insanity, or imprisonment. If they want to, they can detach themselves from actual life, and admire its beauty. But once they step out of their small world of aesthetic satisfaction, there are many unpleasant things to worry them. I think it is the duty of the true man of letters to seek after positive suffering."

Sōseki put this resolution into action, and the tone of his later novels changed from aestheticism to that of moralism. The trilogy *Sanshirō* (三四郎) *Sorekara* (*After that*) and *Mon* (*Gateway*) all have a serious ethical tone. Sōseki represents the transition from the aesthetic to the ethical stage described by Kierkegaard. In this respect Sōseki differs a great deal from Bashō, who had no ethical content. But it does not follow that Sōseki differs from the Japanese norm. Though he is more complex than Bashō, he also lies within the category of the Japanese mentality of aesthetic contemplativeness. We shall understand this better if we look at Sōseki's transition from the ethical to the religious stage as seen in his novel *Mon* (*Gateway*).

The plot of this novel is similar to that of *Kokoro*. The hero Sosuke and his wife Oyone were a happy couple, even though they had not been blessed with any children. Sosuke did not believe that it was mere coincidence that all three of their babies had been stillborn or else had died soon after they were born. For he and his wife had had a dishonorable past. At college he had had a close friend who was married to Oyone, but Sosuke had taken her away from him. Thus having become moral outlaws, they abandoned their relatives, friends and society in general. Though they loved each other, they were obsessed with a deep sense of guilt. Finally, when a good neighbor mentioned the name of the friend whom he had wronged, Sosuke could not stand it any longer and made up his mind to take a vacation. In the hope of finding some means of salvation, he spent several days at a Zen temple. This represents the translation from the ethical to the religious stage. But here we must pay close attention to the fact that though Sosuke entered the gate of the Zen temple, he soon came out of it. Sōseki describes the experience in the following words:

He was not the kind of man who would dare to enter the gate. Nor did he belong to the class of men who would never think of entering [a temple]. He was essentially an unhappy man, destined to loiter and wait for the closing of the day beside the gate . . . He came out of the door which he had entered ten days before.

This hesitant attitude of Sosuke is symbolical of the novelist himself, who did not remain in the religious stage of his development very long either. He came to resemble Bashō, finding his ultimate security in the combination of the aesthetic and the religious. His frame of mind is well expressed by the phrase he loved to use in his later years—*sokuten kyoshi* (則天去私), "to abandon ego and live in harmony with heaven". When he used this phrase, he was writing his last novel *Meian*, which is a merciless analysis and description of human egoism. Sōseki himself was tormented with egoism to such an

extent as to drive him insane. Searching for some means of emancipation from this egoism, he took an interest in Zen Buddhism. But he soon came out of the gate of the religious world and found repose in the idea of heaven or *ten*, which means a mixture of the religious, the aesthetic and the natural. The word *ten* is sometimes used to mean a personal God, but it can also mean nature. To put it another way, *ten* is the religious, neutralized by the natural.

As a result, Sōseki also represents the Japanese trait of aesthetic contemplativeness and non-involvement. When this frame of mind becomes so general as to form the spiritual climate of our people, the lack of single-minded engagement with actualities becomes alarming. The Japanese love religious things, but avoid confronting religion itself. This same mentality can be found in our attitude toward politics, in the form of opportunism. We must admit that during the last war many so-called progressive intelligentsia were not true to their convictions but co-operated with the fascist regime. When we read the record of the French Resistance during the last war, we feel ashamed of our lack of parallel activities. This opportunism can be found everywhere in our society. We are tempted to assume this attitude wherever Christians are ostracized as in rural districts. Is it any wonder, then, that Christianity has won so few converts in the last hundred years? Nay, the wonder is that such dynamic leaders as Uchimura, Nitobe, Kozaki, and Kagawa have been so moved by the Holy Spirit as to have been emancipated from the Japanese attitude of detachment and become wholly involved in the Christian movement!

---

### **Educational System**

The Education Minister has asked the Central Education Commission to study seven major points in the present college and university system of the nation. It is certainly worth investigating the ratio of liberal arts courses to the scientific and technological departments, which stand at 7 to 3 in the nation's colleges. This is important in view of the desire to promote the scientific and technical standard of Japan. Annually there are too many college graduates from liberal arts courses, while the supply of engineers is always short of the strong demand from industry. Various other issues harass the ivory tower of Japan. They include the low standard of local prefectural universities, improvement of current entrance examination system, etc. The commission is requested to collaborate with the Japan Science Council to reach a substantial conclusion on these problems.—**Chubu Nippon Shimbun (Nagoya)**



*In the following study the Rev. Hessel points out a factor in the Japanese mentality which is operative in the West as well: namely, an emphasis upon conformity, and contrasts it with Calvin's concept of freedom gained through faith.*

## Calvin Versus Confucius: A Sociological Inquiry

R. A. EGON HESSEL

In 1958, Lin-Yu-Tang was received as a member of the Madison Avenue Presbyterian Church in New York City after having made his public confession of faith. In the following year he wrote an article in which he explained his re-conversion. Readers will recall that the great Chinese philosopher had previously renounced Christianity in favor of Confucianism and had written several widely read books, claiming that Confucius was as great as and even greater than Christ. Now, more than twenty years after his lapse into paganism, he described his refound faith—in terms of Kant's philosophy. As he did not try to amalgamize Confucianism with Christianity, his turn-about also meant a change in his philosophical views.

While this story of a single person's re-conversion may be written off to individual experience and preference, it is a sad fact that Confucianism today as in the past continues to be wholly indifferent to Christianity's claim to being a world religion. Japan's indifference toward the Christian mission effort is largely due to the strong influence Confucianism retains in Japanese society.

### I

Confucius started his "optimistic Humanism" from a double realization: (a) that his country was corrupt, but (b) that its moral condition was not beyond redemption. If Man lived by *Li* (理), society could be re-organized, Confucius postulated.

*Li* has many translations: propriety, reverence, courtesy, ideal standard for social and religious conduct, etc. But *Li* is not just one word or one idea, it is a way of life, a whole philosophy of life. "He who has attained *Li*, lives, and he who has lost it, dies," is one of the great axioms of Confucius. *Li* has primarily three functions:

- a) *Li* regulates the basic human relationships, five in number: ruler-subject; father-son; husband-wife; oldest son and younger brothers; elders and juniors (friends).
- b) *Li* obtains for its followers a cosmic harmony between Man, Earth and Heaven.
- c) *Li* leads to Conservatism. From the ancestors we can learn the truly humane spirit of mutual respect and courtesy.

To-day, conservative Confucianism in its Chinese form is utterly discredited by the theoretical and practical criticism of the Nationalist and Communist revolutionaries, who

point out the corrupt picture of Imperialist China in the past. But this criticism should not prevent us from finding out about the achievements of Confucianism in shaping the way of life for the nations of the Far East. In present-day Japan, Confucianism is very much alive, although it is camouflaged under several labels which make its true nature hard to detect.

To summarize it in one word: Confucius created the ideal of the "Gentleman" of the Asiatic variety. He spoke of the "Higher Type of Man" who keeps these five basic human relations in perfect harmony: As a son he is always filial, as a father just and kind, as an official loyal and faithful, as a husband righteous and judicious, as a friend sincere and tactful. He always exercises the five particular qualities; self-respect, magnanimity, sincerity, earnestness, and benevolence.

The adjustment of manners and motives will tend to make his conduct determined by the "Golden Mean," which means that he has neither narrow predilections nor obstinate antipathies. He weighs men's words and observes the expression on their faces; he has a sense of duty, a sense of action in harmonious proportions, a spirit of unselfishness. Not even moments of frantic confusion can cause him to change his sincere behavior.

This moral perfectionism does not lead to self-conceit. There is serious reflection on shortcomings. Confucius said of himself;

"In three ways I fall short of a gentleman. Love is never vexed; wisdom has no doubts; courage is without fear. To divine wisdom and perfect virtue I can lay no claim. All that can be said of me is that I never falter in the course which I pursue and am unwearied in my instruction of others — this and nothing more. I am a transmitter and not an originator, as one who believes in and loves the ancients. . . ."

At the age of 70 he wrote his own epitaph:

"At fifteen I had my mind bent on learning. At thirty I stood firm. At forty I had no decrees of Heaven. At sixty my ear was an obedient organ for the reception of truth. At seventy I could do what my heart desired without transgressing what was right."

The Confucian gentleman is not a religious man. In this respect he differs fundamentally from the Calvinist. Confucius is interested exclusively in the social reactions of Man and "whatever did not serve any discoverable social purpose, he regarded coldly", says one of the finest western observers of Confucianism. At the same time he did not accept any form of atheism, remained loyal to all rituals, national, and religious, which were practiced in his time, and therefore made it easy for his later followers to make a religion out of Confucianism, in much the same way that the Indian philosophy of Prince Gautama came to be changed into the religions of Mahāyāna Buddhism. Some of the followers of Confucius maintain that his principles harmonized with the divine order of Heaven, but that Confucius himself did not speak about his own faith in the gods.

## II

Calvin has shared with Confucius the fate of utter distortion of his doctrines by his

\* All quotations from Confucius in this article may be found in "*Confucius and Confucianism*" by John Noss (see list of "Recommended Reading")



followers, so that to-day, even in churches of Calvinist tradition, only a small minority of true Calvinists remain. It can be said that Calvinism has almost disappeared.

On the other hand, the social organizations, derived from original Calvinism but thoroughly secularized and therefore often regarded as original, exist to-day and stamp their character on the present world. The famous "American Way of Life" is nothing else than secularized Calvinism if we analyze it as to its principles and historical roots. Much of "Western Civilization" has its origin in the Calvinist or Puritan tradition.

Calvin started with the BELIEF IN THE LIVING AND SOVEREIGN LORD OF LORDS. Man is ordained to live in loving fellowship with the Risen Christ, i. e. in the Church which enables Man to fulfill his predestined role on this globe, despite Man's ignorance, deceitfulness and indolence. The Church, too, is thoroughly human in that it is unworthy of the treasure entrusted to her, but in his infinite mercy God has authorized her to act as the Mother of Man.:

"The Church is the mother of all who have Him for their Father; and that not only under the Law, but since the coming of Christ also, according to the testimony of the apostle, who declares the new and heavenly Jerusalem to be the 'mother of all'!"

(Gal. 4:26)

Being the mother of man, the Church is

- a) useful and necessary;
- b) the only entrance into Life Eternal;
- c) preserves us in the true faith throughout our mortal life.

The members of this Church are free witnesses of their salvation in this world of slavery and suppression. Knowing the Freedom of the Christian, they acknowledge Christ as their Saviour and Lord. To follow Christ means that Man is willing to go the way of Christ. Although the negative term of Self-denial is used, the action required is positive and active: The Christian renounces all his selfishness in order to make room for God's work with Man. Man reaches beatitude through conquest of his own Self. The Christian is looking forward to a future Life with God; he abhors this earthly life because it forces him into sinful attitudes which deter him from the obedience the Christian has to practice in daily repentance. Neither Pessimism nor Optimism is the required philosophy of life, but only the constant willingness to follow the crucified and risen Lord. Being the people of God, elected and ordained to be his flock, all men are required to abstain from pursuit of their own selfish goals and to sanctify their existence and their work as being in the service of the Lord. Free from condemnation, the Calvinist can go through life without fear.

Civil government and the church are not identical, and sometimes may even be in opposition to each other. However, the Christian is required to fulfill his obligations as a citizen even if his government happens to be non-christian, as all authority is delegated by God. "When we obey men who rule over us according to the will of God, we obey Him who has instituted them." This principle is to be recognized as long as civil government does not try to control the church and superimpose its own ordinances upon the order of the church. In such a case, God will authorize new civil authorities who will overthrow the government which violates the order of God. As a rule, Christians are not revolution-

aries but are expected by Calvin to be on the conservative side of civil life. The individual Christian has to live inside the civil community and as a faithful church member, satisfied with his earthly station in life, but at the same time diligently trying to serve the community and church through his own achievements. He has to be willing to contribute generously to public expense, to be benevolent, and to fulfill his obligations, bear his burdens, accept the honor offered to him by his fellow citizens and surrender to their judgment. Democracy, in the opinion of Calvin, is not mob rule; an election is not an expression of the will of the people but the consent of the people to the will of God, to which they have submitted by opening the assembly with public prayer. Rules for the life of the citizens of a community may be promulgated, regulating their work and their time of recreation. The Sabbath is a day of worship and rest, when no loud or unseemly entertainment is permitted. The head of each household is held responsible for the conduct of all family members as well as that of the servants. Even details of clothing and permissible entertainment were decreed. Not all the people living at Geneva in the time of Calvin accepted this stern regimen; difficulties and controversies notably in the field of civil versus ecclesiastical authority resulted, and three times Calvin had to leave the city under pressure. But he returned, and Geneva became a pattern for Puritanism throughout the world.

### III

Confucius and Calvin have much in common, although they differ in their premises. To say that Confucius invented a "Man-centered" social philosophy, while Calvin promulgated a "Christ-centered" theology with far-reaching social implications, would provide us with two handy labels; and then, in the name of our mission, we could regretfully state, that Confucius has fallen short of its ideals.

But I have grave doubts whether this glib procedure has any constructive value. In fact, my inquiry is intended to point out that Confucius is still dominating the East, particularly Japan; and therefore seems to have won the battle of social philosophy. Calvin has not conquered Confucius, far from it. Although some criticism has been heard that Calvinism in the form of Barthianism is largely responsible for the apparant lethargy of the Japanese Churches, the available evidence points in just the opposite direction: Confucius has such a hold on the Japanese mind and social pattern that Calvin never had a chance to penetrate even the conscience of the individual Japanese Christian, far less a chance to influence the pattern of behaviour in the Japanese church and in Japanese society in general. Of course there are interesting variations in many respects between the Chinese and the Japanese pattern. Confucius in his original writings is not well known among the Japanese people, but the derived patterns in the so-called *Ju-kyō* and *Bushidō* are very much alive and daily practiced. Wherever there is a conflict between the Christian and the non-Christian point of view in Japan one can expect a reaction in the Confucian pattern. Where *Chū* (loyalty) is involved, i.e. in any question of national loyalty, even the Christian Japanese will act in accordance with the national pattern, disregarding the



objection of the Christian foreigner. Where *Kō* (filial piety) is to be referred to, i.e. in all family relations, invariably the family will have its way, and the individual Japanese Christian will submit without a murmur, but sometimes with tears, to the will of the clan. Thus the Christian Japanese girl will be married against her will to the non-Christian boy selected by their elders. Therefore the Japanese pastor often violates the rules of his denomination in order to accommodate his own kin: cf. the now emerging pattern of "inherited" pastorates. For this reason the prosecution of embezzlers is seldom possible because some relative will always shield them, even in Christian institutions. Where the principle of *Shi* (teacher-pupil relationship) is involved, the relation even to an inferior teacher will is regarded as sacrosanct and lasting for a lifetime, with the result that no one can be retired even if there is a statute of retirement age. Complete withdrawal is invariably circumvented by retiring officially, collecting a huge amount of retirement allowance, and then being re-employed in some other capacity.

Confucianism has not only largely kept its position in the Far East, but now it is making a frontal attack on the West especially on the U.S.A. Since the end of World War II we have seen the phenomenon of the "Organization Man" spreading across America so that to-day he has engulfed practically all of the country, socially and economically speaking. He is in the process of swallowing up the churches, which have largely forgotten their Calvinist heritage and are succumbing to the reign of the "Commissions and Committees," with the executive secretaries taking the lead. Of course, the advocates and beneficiaries of the "Organization" are not aware that they are following in the footsteps of Confucius, nor is Confucianism in the East consciously taking any leadership. But the social pattern evolving is strikingly similar, with *Chū*, *Kō* and *Shi* all combined into one great loyalty to the idol of "Organization." The end may well be that only the "Organization Man" will be allowed to survive, while all other individuals will be either the slaves of the Organization Men, or else will be liquidated through semi-starvation.

The voice of Calvin, although largely silenced and denounced as dangerous, will remind us that this victory of the man-centered organization is not only undesirable, but nothing less than the silencing of the Message of the Mercy of God. The Living Christ is the only Hope of mankind, and only where He is present in his Church is there true fellowship among sinners. In the clash between the individualistic beliefs Man is supposed to follow, and the collective life he actually lives, Man is seaching for a faith to bridge the gap. That faith was the gift of Calvin.

### Recommended Reading:

- 1) *Institutes of the Christian Religion*, by John Calvin, translated from the Latin by John Allen. I & II. Philadelphia, Westminster Press, 1936.
- 2) *The Theology of Calvin*, by Wilhelm Niesel, translated from the German by Harold Night. Westminster Press, Philadelphia 1956.
- 3) *Confucius and Confucianism: A Study in Optimistic Humanism in Man's Religions* by John B. Noss, Revised Edition, 1956, MacMillan. Chapter 10, pp. 339-398 (This book is available in the Library of the Theological Seminary of Doshisha University, Kyoto).
- 4) *The Organization Man*, by William H. Whyte, Jr., Simon & Schuster, New York, 1956.

*Those who read the first paper in this series on the problem of the unemancipated class of Japan will look forward with interest to reading this account of the origin and history of the problem in Japanese society.*

## Unto the Third and Fourth Generation

EDWARD DAUB

### The *Buraku* Problem Research Institute

Why, in modern Japan, are there some 6000 *buraku*, located in former castle-towns and on the outskirts of villages, whose people are subject to discrimination from the wider Japanese public? Oddly enough, until recent years, this problem has not been studied very extensively by Japanese historians. However, with the establishment of the *Buraku Mondai Kenkyuujo* (Institute for the Study of the *Buraku* Problem) in Kyoto in 1948, and its growth under the leadership of Naramoto Tatsuya, professor of Japanese history at Ritsumeikan University, together with other scholars from universities in Kyoto and Osaka, a great deal more is known than ever before about the origin and present conditions of the *Buraku*.

The institute now operates with an annual budget of some six million yen, publishing a monthly magazine *Buraku*, aimed at the general public, and a quarterly, "*Buraku Mondai Kenkyuu*," (Studies on the *Buraku* Problem) which is a more scholarly treatment of the problem. In 1954, a detailed study, *The History of the Buraku and the Emancipation Movement*, was published; and on the occasion of the tenth anniversary of the institute, a lecture series on the subject, "*Human Rights and the Buraku Problem*" was held in cooperation with the Asahi newspaper. These two books, plus some excellent articles which appeared in the Mainichi newspaper in connection with a series on the Kamo River form the sources of information for this article.

### The Question of Origins

Perhaps the most commonly accepted idea among foreigners in Japan as to the origin of the *buraku* is that they derive from certain occupations which were connected with the killing of animals or the handling of leather, occupations which were therefore considered unclean and degrading by *Shinto* and Buddhist alike. Another idea which is prevalent among Japanese people is that the people in the *buraku* are descended from foreign immigrants who came to Japan from Korea, and are therefore not Japanese.

The position of the scholars in the Institute is in marked contrast to these emphases on the occupational, religious, and racial origins of the *buraku*. For example, consider the following statement by Hayashiya Tatsusaburo in his lecture on the social class structure in the ancient and middle periods of Japanese history.



To what then can we attribute the origin of the *buraku*? I want to state clearly that the *buraku* did not develop from religious origins or racial discrimination, but that they are derived from origins completely political in nature, for they are the creations of government policy.

Most specifically, the scholars in the Institute believe that the *buraku* are the creation of the feudalistic social structure which the Tokugawa government imposed upon Japanese society.

Everything before the Tokugawa era is considered pre-history by Japanese historians. The *buraku* in the city emerged during the *Sengoku-jidai* (Age of Civil Wars) when the various armament makers were in great demand, as each *daimyoo* needed their skills that he might arm his knights. Therefore, we find that every former castle-town has a number of *buraku* gathered about the castle. Leather craftsmen were encouraged to come, were well paid, and even well treated. The handling of dead animals, slaughtering and skinning of hides, were considered dirty, but not hand-craft work with leather itself. Thus, even after the first hundred years of the Tokugawa period, we find a letter from the *Kaga-han* (Kaga clan, holder of the field which is now Ishikawa Prefecture) asking whether leather craftsmen are also to be included among the *eta*. (filthy ones. See article in April issue). The reply to that letter was that no matter how wealthy they might be, such workers were to be despised, segregated, and rejected socially. Therefore, the *buraku* in the castle towns found their fate fixed by Tokugawa policy.

But in the case of the rural *buraku* their origin in the Tokugawa period is even more apparent. For example, of the 150 *buraku* found to-day in Wakayama prefecture, 135 developed in the period of Tokugawa rule. How did they develop? They developed from groups of *samurai*, defeated in battle or driven to poverty by the change from an agricultural barter based economy to a commercial economy. They developed from communities of farmers who had to escape when they could no longer make the payments of rice demanded as taxes by the government.

Former *samurai* were wanted by villages to serve as *banta* (番太), who would guard the village, their fields and mountain slopes from roving bands of robbers, themselves often destitute *samurai*. The villages also allowed wandering farmers to take up residence on the outskirts of the village, on cliffs or river banks, or on barren land, requiring of them that they serve the village by performing menial and despised tasks, such as driving away beggars, watching the jails, and disposing of dead animals.

Therefore, the scholars in the Institute date the beginning of the present *buraku* from the Tokugawa period, because government policy established a despised class of *eta* below the fixed hierarchy of the four classes of warrior-administrator, peasant, artisan, and merchant, *shinookooshoo* (士農工商), and because the repressive policies of the government drove many destitute farmers to create new rural *buraku*. In fact, the very establishment of a despised class was in order to maintain the hierarchical class structure and to assure control of the rural population, as we shall soon see. But before looking in more detail at the Tokugawa period, let us first ask whether the Institute has not oversimplified the

problem by saying that the origins are wholly political in nature. Are there no racial and religious origins to the problem?

### The Issue of Race

The common idea among Japanese people that the present *buraku* people are from a different race is not supported by the facts, though it is true that some of the occupations associated with the *buraku* were brought to Japan when the Yamato clan invited technicians (技術者) from Korea in the 5th and 6th centuries. However, the immigrants from the mainland who became attached to the imperial family and government at this time, and who were known as *kikanin*, (帰化人) (naturalized people) were not just technicians, but scholars and military men as well. Therefore, while it is true that technicians from Korea entered the lower class of *nuhi* (奴婢) (slaves and maidservants) those who made their contribution in the political, economic and military realms were included in the *otona* (大人) (literally "grown-up") class, just below the imperial house.

In the Nara period, these technicians were known as *Zakko* (雑戸) (miscellaneous families) and included skilled and unskilled workers connected with handcraft and manual arts (手工業) and entertainers. Among the trades of the skilled workers were the manufacture of helmets, saddles and other implements of war made out of leather; the training of dogs and hawks for hunting; weaving and dyeing; bridge-building, ship-building and carpentry. As the ability of the government to support their industrial ventures called *kanei-boo* (官営工房) waned with the continual decrease in tax revenues, the number of workers associated with the government decreased until the whole system of *kaneikooboo* was abolished.

The *zakko* group was thereby dissolved, but heavy discrimination continued against their occupations. Nevertheless, the dissolution of the system meant that society was in a state of flux and many entered the *heimin* (平民) or commoner class. Following the abolition of the *kaneikooboo* system, these occupational groups developed in connection with feudal fiefs in the form of *sanjo* (散所) (scattered places), and in connection with temples and shrines. Take for instance the *inugaminin* (大神人) (people possessed by the spirit of a dog) associated with the Gion shrine in Kyoto. They included weaponmakers, but they also had the responsibility for cleaning the shrine compound, and for cleaning and policing the streets at special festivals. Finally, their power extended to the right to the disposal and cremation of the dead in the city.

As a consequence of this authority over the disposition and cremation of dead bodies, many of these *inugaminin* became very wealthy and many escaped from their low-class standing and became money lenders in the Muromachi period. They became wealthy because they would remove the clothes and ornaments which decorated the dead prior to cremation, and because any family wishing to be certain to evade such a practice would have to offer a considerable sum of money. Many of the wealthy in Kyoto may well have histories that trace back to the *inugaminin*.

Again, we have evidence of flux and movement among the classes of Japanese society. This flux was perhaps most prevalent in the Age of Civil Wars just prior to the unifica-



tion of Japan by the armies of Hideyoshi, for during this period many defeated warriors (落武者) became masterless and entered the lower classes. For example, in Tooson's novel *The Broken Commandment*, it is a source of pride on the part of Ushimatsu's father to claim descent from a *samurai* and not from foreigners who drifted to Japanese shores. Finally, the great increase in the number of the *buraku* in the Tokugawa period is further evidence against the common idea that all *buraku* people derive from immigrants from the mainland. Many Japanese people may justify their prejudice on the basis of such racial pride, but the people in the *buraku* are no more of a foreign race than any other Japanese.

### Religious Roots

However, it is difficult to agree with the idea that there are no religious reasons for the origin of the *buraku*, and the arguments which the Institute scholars present to defend their position seem to be based less on fact than on an attempt to conform to Marxist presuppositions. In trying to explain why even after the dissolution of the *zakko* group discrimination continued against the occupations that had been included in that group, one writer can give only two possible reasons: (1) that their long association with government industry, *kaneikooboo*, strengthened their servility, and (2) that their low social status under the imperial family was transferred to their occupations, i.e., that social discrimination became occupational discrimination.

Another writer in his discussion of the *buraku* problem and Tokugawa feudal society, makes a similar claim for that period.

The main work of the despised classes in the Tokugawa period was leather work and the work of government officials, such as prison guards and executioners, police work and cleaning and scavenger work. These tasks were permitted to the despised classes, but all others were not. They did not freely choose such work, but those who were designated as the despised class were limited to such occupations. It goes without saying that there are no degrees of nobleness or baseness among occupations. All labor is holy. However, as the work of the despised classes was confined to tasks such as leather work, or police, prison and execution work, such labor gradually became mistakenly viewed as degrading.

This thesis that the Tokugawa government created the mistaken idea that certain occupations were degrading merely because they assigned those tasks to people they had arbitrarily defined as despised is not very convincing in view of the fact that discrimination had already attended certain occupations in the *zakko* group. That all labor is holy, and that there are no degrees of nobleness and baseness among the various forms of work in normal society does not mean that man and society can create mistaken ideas of nobleness and baseness merely by government fiat.

Furthermore, an article by Herbert Passin in the *Monumenta Nipponica* published by Sophia University reveals that there is strong evidence that certain forms of organized outcaste groups existed in Korea even before the 10th century, and most certainly by the 13th and 14th centuries. Until the end of the 19th century, they were forced to live in segregated quarters similar to those of the *eta* in Japan.

They were . . . isolated from the common people, and confined to despised and menial occupations which were considered polluted, such as basketmaking, butchering, executing punishment on criminals, leatherworking, sandalmaking, dog-catching, and removing animal carcasses. They were forbidden to associate with, much less marry, members of the commonpeople class. They were required to show extreme servility at all times, in dress, public deportment, etc.

The historical development of this group reveals two main divisions, the group of actors, jugglers, and magicians called the *chaein*, and the *paekchong* proper, who were butchers, tanners, executioners, leather workers, basket weavers and sandal makers. The *chaein* were often nomadic. The parallels with Japan are too close to ignore. There has been too much change and flux among the classes of Japan to attempt to justify any thesis of a racial origin for the present *buraku* people; but there is ample evidence to justify the thesis that certain occupations have been considered base from the time they were brought to Japan from Korea, due in some part to Buddhist thought in its commandments against the slaughtering and eating of animals but reinforced by the strong emphasis on cleanliness in Shinto.

However, as the occupational groups in Korea suggest, entertainers have also been at one time included among the outcasts. One of the mistakes often made in accepting the thesis that certain occupations were despised and therefore contributed to the formation of the *buraku* is that the number of occupations included are so few. Entertainers were originally a part of the despised class, and the arts of Noh and Kabuki have their origins in puppeteers and dancers and performers of *sarugaku* (farces) who lived in segregated communities and were known as *shoomonshi* (唱門師) (singers at the gates). Sometimes they formed a *sanjo*; at other times they belonged to the *kawaramono* (河原者) (riverbed people) group which was a mixed community of slaughterers, handlers of dead bodies, gatherers of food for hawks, and gardeners, who gathered along river beds. The first known reference to these people is from a document in 1016 which refers to a cow being killed at the Kamo River. These people differed from those in a *sanjo* in that they owed obedience to no lord. The famous gardener Zen'ami, who is believed to have designed both the Sookokuji and Ginkakuji gardens in Kyoto, was a *kawaramono*.

But gardeners were not limited to the *kawaramono*. During the manorial period in Japanese history, so-called *sanjo* developed in connection with the manors of a lord. Dispossessed people often settled in these *sanjo* because they were free from taxes, though they had to make payment in physical labor to the lord of the manor. One of the tasks of these *sanjo* was the cleaning and maintenance of the gardens in the vicinity of the lord's residence.

Another task of the *sanjo* was transportation of the rice payments from the farms to the manor lord. Therefore, these *sanjo* were often labor pools connected with transportation on land and by ship. Some scholars believe that the Tanaka *buraku* in Kyoto developed as a *sanjo* for supervising and handling transportation between Kyoto and Yase at the foot of Mt. Hiei. The word *sanjo* is believed to be derived from *sankyo no tami* (散居の民) (people without a place), suggesting that the *sanjo* developed as gathering places



for people who were adrift in society at large for various reasons.

That there were segregated areas before the Tokugawa period, that they were often associated with occupations which were traditionally considered base, seems perfectly clear. Why then did the Tokugawa government choose to intensify the problem and calcify these deposits by creating a tightly closed class system?

### The Tokugawa Period

Although the peasants of Japan were granted the honor of the number two spot on the social ladder, just below the *samurai*, a position which awarded them the title of *hyakushoo-sama*, (Honorable Peasant) and granted them superiority over the artisans and merchants, they had little else to show as evidence of that status. The artisans had a better life than they, and the lowly merchants were so powerful financially that they came to dominate the economic life of the country. Reischauer has described the situation as follows.

The ruling class had placed the merchants at the bottom of the social scale, but the merchants, with their control of the nationwide rice market, came increasingly to dominate economic life. In an expanding money economy, the *daimyo* and *samurai* felt a growing need for money, and as the Tokugawa period progressed, many of them fell hopelessly in debt to rich city merchants. In time, *daimyo* and *samurai*, despite their social disdain for the merchant class, sometimes married daughters of rich merchants in order to improve their own economic status.

*Japan, Past and Present*, p. 97.

In contrast, the farmers were required to pay 30% of their harvest in tax, and sometimes 40 and 50%. Villagers were organized into so-called *gonin-gumi*, (五人組) associations of five neighboring households, which in addition to certain collective duties in fire-fighting, and protection against robbers and vagabonds, were collectively responsible for the tax payments of their member households. Furthermore, should any member commit a crime, all members were held responsible and punishment allotted to them in varying degrees. And within the peasant class, four main social strata existed, those of landlord, *jinushi* (地主), owner farmer, *jisakunoo*, (自作農) tenant farmer, *kosakunoo* (小作農), and peasants at the bare subsistence level, *mizunomi-byakushoo*, (水呑百姓), who, as the name so vividly suggests, had to fill their hungry stomachs by drinking water.

The Edo government and the various *han* (clans) depended upon the farmers for their income; they were the sole financial support of the warrior-administrator class. They were so exploited that a saying to the effect that farmers, like rape seed, yield more and more the tighter they are squeezed appears in a document as early as 1626. In order to assure the best harvest, detailed rules and fines for misdemeanors were common. Thus, we are told of an elder named Nonaka Kenzan in Tosa-han who established many penalties among which were fines of *sanmon* (three pennies) for oversleeping or drinking *sake*. The former fine is said to be the origin for the Japanese saying, "*Hayaoki wa sanmon toku*, i.e. "Early rising is worth three pennies" and in Shikoku today, they have an expression *sekimen sanmon*, (赤面三文) meaning "A red face costs three pennies," which probably

comes from the latter.

In order to maintain the social hierarchy of *shinookooshoo* and in order to keep the peasants from rioting, the government created a despised class that was not even included as a part of society, whose members were counted as equal to but one-seventh of a commoner. This despised class consisted of two groups, *eta* and *hinin* (非人) meaning "non-human." The *hinin* group is difficult to define, but apparently consisted of people rejected by normal society because of crimes committed or indebtedness. They were segregated from the *eta buraku* and considered beneath them. But they had one great advantage over the *eta* class, and that was the privilege of returning to their normal social class by a process of *ashiarai* (足洗い) (foot washing), in which a relative, *enja*, (縁者) would guarantee their conduct and petition for their parole.

Thus, writers speak of the *eta-hinin* system as a very clever device for supporting the *shinookooshoo* system. The *eta* were below the farmers and artisans, but they were above the *hinin*, thus being given an outlet for their resentment against the system in that they at least were not considered the dregs of society. However, a *hinin* might often escape his despised status by *ashiarai*, literally, washing his feet.

In order to distinguish the *eta-hinin* group from the farmers and other commoners, they were not allowed to arrange their hair in a *chommage*, (丁髷) (an elaborate top-knot) but were required to keep their hair chopped off and unkempt. When, in protest, they attempted the practice of simply tying their hair in back or concealing their hair by wearing hats, the *shoogun* (military warlord) ruled that neither was allowed. Other debasing restrictions are enumerated in the Mainichi newspaper article on *eta-hinin*.

*Eta-hinin* were punished for moving to live among commoners, and in some areas, they were restricted to the hours between sunrise and sunset for errands outside the *buraku*; but as they might be busy paying debts on New Years Eve, they were told that they might have until nine that night. Also, their footwear was restricted to *zoori*, (sandals), and even on rainy days, they were not allowed to wear *geta*. (wooden clogs). Women could not wear *obi* (sashes). If they listened to the voice of a farmer or *choonin*, (merchant) they had to kneel with their foreheads to the ground; and should they make some small slip of courtesy, they were spat upon and accused of a multitude of insults. Even a fire that had been used by an *eta* was considered unclean and could not be used by a commoner, and should an *eta* receive a light for his tobacco from a commoner, he had to pick up the coals cast to him. If he went to the home of a farmer, he would call from the outside, and if allowed to enter the dirt compound, would receive a pad to sit on from a special tray, and never be permitted to enter the *genkan* (front hallway). Finally, they had to wear a 15 cm. square patch of fur on their breast as a mark of their caste.

Mainichi, "Kamogawa Series" No. 78.

In addition to being considered unclean, the *eta-hinin* were despised often because they served as guards over sentenced commoners, or as spies, or even as strike-breakers should a rural community choose to rebel and defy the authorities. Among the *eta-hinin*, there were some who were allowed to carry a *jitte* (十手), a metal truncheon used by the police, and many a commoner had his skull cracked by outcastes wielding such a weapon. Commoners spoke derisively of outcaste communities which provided such lower



echelon police officials as *yakunin mura* (villages of officials).

The city *buraku* also served as *yakunin mura*. In Kyoto, in addition to the usual trades associated with the *buraku*, many served as barge pullers on the Takase River and as gardeners at Nijoo castle, but large numbers were also involved in police and execution work. The small *buraku* at Sanjoo Oohashi is thought to have been mainly a *yakunin mura*. Documents reveal that the *buraku* had to furnish 120 people for crucifixions, 140 for burnings, and 80 for beheadings, as well as 10 for the tattooing of prisoner's bodies. Thus, along with the stigma of uncleanness, the *eta-hinin* were often hated for their role in maintaining the oppressive rule of the warrior class over the vast majority of the Japanese people.

### The Sins of the Fathers

The Second Commandment in the Old Testament speaks of the sins of the fathers being visited upon the third and fourth generation; of evil persisting in history, perpetuating itself; of the past distorting the present; of our sins contaminating the lives of our children and our children's children. The existence of the *buraku* testifies to the fact that these words proclaim the laws of history, for here is a legacy left to modern Japan by a complex of religious taboos, racial traditions, and political maneuvering back to the distant past. Almost a century since they were declared free, the *buraku* people continue to exist in the house of bondage.

---

*Since Mr. Grant has just returned from a year's furlough in the States, where he spoke innumerable times in churches and at conferences, he is well qualified to report on the American state of mind with regard to missions. If the picture he draws is disturbing, it also presents a challenge to us on the field to educate our constituencies. This article is reprinted by permission of the Minister's Quarterly.*

## “Creeping Buddhism” in American Churches

ROBERT H. GRANT

The Age of Giants is past, and few missionaries today are colossal. But every missionary, like the statue at Rhodes, straddles two worlds: the land of his birth and the land in which he serves. By belonging to two worlds, he really belongs to neither. For him, there is no continuing city. Nor can he extricate either foot from its respective world to participate totally in one. And so there is the continual sense of not belonging. But there is a compensation: the supranational role offers a new vantage point from which to observe both worlds. The astronomer is perpetually plagued by the impossibility of seeing the other side of the moon. The missionary cannot see the other side, exactly, but he can peek around the corner. Missionary furloughs provide chances for taking sights, for seeing with new eyes and hearing with new ears, for noting familiar objects from new vantage points. And once again I have had the chance to see one of my two worlds and note its growth and try to interpret its changes.

With the acceleration of the rate of change, furloughs become quite drastic experiences. Much of my time has been spent in our churches, explaining and teaching and talking. My field is Japan, and Japan is enjoying a boom in American fads and fashions. Much of the bitterness over Pearl Harbor has faded; returned GI's and tourists have been educating Americans with their interesting version of Japan. This year the spring-board was the marriage of the Crown Prince to the miller's daughter, and there is interest in the growth of democracy in Japan. It is sometimes hard to tell whether one is speaking in a church or in a Kiwanis Club. This heightened interest in Japan is one of the changes the returned missionary notices first.

But the most startling experience for the wide-eyed missionary is to see the inroads and entrenchment of Buddhism—at least, the Japanese variety of Buddhism—in our American churches. Of course, Buddhism has become something of a cult among a segment of our beatniks, a post-war and mid-century version of the Greenwich Village of the 1920's. But it is interesting to note how Buddhism has settled among our American church congregations. Of course, there is no nominal Buddhism, no formal Buddhist ritual, no reading of the Sutra even as a substitute for neglected Bible reading. And the few American Christians whom I've dared challenge as being half Buddhist have been outraged at the idea. But surely enough, many of our church people have quietly substituted Bud-



dhist values for Christian. I am not so sure that this is shocking. Some of my best friends—Japanese, of course,—are Buddhist, and I have great respect for Buddhism. I'm not yet ready to say that if one can be only half a Christian, it is better to be a full Buddhist, but I am sure that a sincere Buddhist can catch glimpses of God. God is not the exclusive property of Christians; His revelation isn't beamed only to Christians, for God has revealed himself through the insights of Gautama and Shinran and other Buddhist seers, as well as through the insights of Moses and Mahomet. But the Christian contention is that God has revealed Himself supremely through Jesus the Christ: this is what Christian faith is; and this is just where many of the Christians begin to shift their eyes, politely, hesitate, and change the subject to MacArthur's democratization of Japan.

Obscured by mists and shadows,  
Many are the paths winding up the mountain-side;  
But when the summit is attained,  
The pure beams of the full moon  
Pour their radiance upon every wanderer alike.

There is no supreme revelation in this Buddhist poem, and this is a more aesthetically-expressed conviction than the members of the Young Adults Group or Married Couples Club or Pilgrim Fellowship will blurt out when pinned to the wall. Their expression is: "The Japanese have a religion that suits them, that fits their culture, that agrees with their tastes and temperaments; why spoil it?"

It is interesting. My missionary endeavors are supported to a degree as long as I show profit in social improvement, economic relief, intellectual development; sometimes in clothing or eating or marriage habits, always in weaning the young away from communism, and most of all as a nourisher of democracy—maybe it should be spelled with a capital "D"—in the Orient. But my assertion that the justification of missions is the growth of Christian conviction is met with the same politely-appreciative smiles, such as the 12-year-old daughter of the house receives after she renders or rends *Maiden's Prayer* (with variations) on the upright piano. This religious tolerance of which we are proud—in contrast to our callous intolerance, say, for fascism, child marriages, or Marxism—is a mark of Buddhism.

Another quality of Buddhism that I find in our American churches is the nebulousness, the vagueness of our religious concepts. This does not seem to govern at all the degree of religious emotion, and the intensity of religious activity or religious loyalty is not dependent upon religious concreteness and clarity. But, like the sincere Buddhist, many American Christians seem to be holding a religious faith that is of the consistency of a thin custard or a medium white sauce. This, too, is a mark of Buddhism. For the Buddhist layman—not the scholar—has only a vague concept of his faith; the object of his worship is nebulous, general, vague. But to the sentient Christian, Christ is a clear-cut, definite act of God, a concrete object of our faith and loyalty. This definitiveness seems somehow blurred in the Christian West now. In conceding for argument's sake the fitness, suitability, and agreeableness of Buddhism for the Japanese—it is not—I frequently con-

centrate first on the "why-spoil-it?" argument by asking what Christianity has that Buddhism lacks. And the answers from those who have picked up something about Christianity contain such words as "mercy," "ethic," "heaven." And when I point out that Buddhism has these too, our discussion just stops. Too many Christians do not know what Christianity has that other religions lack. Why are they Christian, then? Because Christianity, like the War of Roses, is, they feel, somehow "a good thing." But just *what* is good, or even just what is the nature of the "thing" is quite cloudy. I can begin to see now why some people say, "I believe in missions, but I think missions should start at home." And I begin to understand why Kierkegaard claimed it was easier for a pagan to become a Christian than for a Christian to become a Christian. This vagueness, this cloudiness, this nebulousness, this custard-like quality of religious concept is a mark of Buddhism. And this, it seems, is the root of the whole problem of the attitude toward missions. Until this vision of Christ can be recaptured, the support for missions must depend upon "gimmicks" and travelogues, and justification for missions must be proclaimed in terms of political, economic, and social improvement, resistance to Marxism, and advances in democratization.

But if missions are justified on these bases, they are doomed. In the first place, non-religious agencies—government bureaus, private foundations, international scholarship exchanges, educational institutions, and such—have far greater resources in funds and skilled personnel, if not in public respect, with which to accomplish social, economic, and political improvements as well as intellectual advances. Secondly, the energy and resources that we use in proving that mission organizations are "just as good as *they are*" detracts from the supply of energy and resources needed for religious advances. Thirdly, and most of all, the focus of our effort shifts—as it already has lamentably shifted—from social and educational institutions as *means*, to social and educational institutions as *ends*. Social and political and economic improvement in non-Christian countries is to be applauded and supported, but neither should it be confused with the propagation of the Faith, nor used or accepted, as a substitute for the propagation of the Faith. The Faith is propagated, in part, through social and political and economic institutions; but when the object of the use of such institutions becomes lost, missions are no longer missions, and what was once Christianity becomes a laudable humanitarianism.

"The Japanese have a religion which fits them, suits them, agrees with their tastes and temperaments. Why spoil it with Christianity?" This is not based on the knowledge that our parishioners have of Buddhism. (The 334 new religions in Japan since wartime and pre-war Japan suggest that not all Japanese, in contrast to American Christians, find Buddhism and the other established religions in Japan so fitting, suitable, and agreeable.) Not knowing Buddhism or any of the other non-Christian religions in Japan, having for comparison only Judaism and Catholicism which do not seem markedly different from their own, having more or less vague concepts of the distinctive qualities of Christianity, and being imbued with the ideal of tolerance, those who would be otherwise concerned join those who do not wish to be bothered in the glib but erroneous statement of the fitness,



agreeableness and suitability of a non-Christian religion, implying their own virtuous tolerance. (This virtue, however, does not usually extend to fascism, nor to foreign or domestic communism.)

The implication that it is ungentlemanly, unseemly, and perhaps even un-Christian to propagate the Christian faith among non-Christians is not so perverse if the relation between different religions is equated with the relation, let us say, between fascism, communism, and democracy. And with the growing fuzziness of religion and the sharpening of political consciousness in our time, political and economic theories evolve into religions, either blending with religions, as is often the case of democracy and Christianity, or standing in sharp antagonism to religion, as is the case of Marxism and Christianity. But as Wesley Soper pointed out (in the *United Church Herald* of February 26, 1959), Christ is not the cancellation but the *confirmation* of all seers, scholars and saints; not the end of Moses, Isaiah and Buddha but their new beginning! Christianity is not the rival-unto-death of non-Christian religions, but the extension of God's revelation to man by the Incarnation. But what church member can see this relation among the world's religions or, more, rejoice at the extension of the revelation of God through Jesus the Christ, if his concept of the Incarnation is nebulous, if he sees nothing distinctive in Christianity, and if Christianity is to him an amalgam of political, economic, and religious theories? Because he lacks any clearer concept, it is no wonder that he is oversensitively squeamish about extending Christianity (but not democracy) among the heathen.

Since the Galilean Ministry, Christianity has been a mission religion. Every Christian, by virtue of being a Christian, is a missionary. We cannot divide Christians, laymen and clergy, into missionaries and non-missionaries, but rather they are divided into missionaries who take their mission obligations seriously and missionaries who ignore their mission obligations. For being a missionary is integral to being a Christian. Yet when we speak of a person as being a missionary, we refer to someone called and commissioned and specially sent to extend the revelation of God through Christ to those who have not heard, or, having heard, do not heed. Why are there such vocational missionaries? For the same reason that, in spite of our claim of the priesthood of all believers, there are vocational pastors. In some cases, there are personal, professional, or domestic conditions of time, resources, and abilities that prevent Christians from discharging their mission obligations. In others, some Christians who have the time, resources, and abilities, repudiate their mission obligations—a confession of the failure of Christendom to inculcate Christian responsibility among its members. There have been enough travellers and tourists as well as men and women stationed abroad, who, claiming their religion to be Christian, could have made institutionalized mission boards obsolete had their concept of their Faith included the mission obligation. I am a missionary because they are not.

It is administratively convenient and promotionally expedient to divide missions into "home" and "foreign" and sometimes "local." But this is artificial, specious, and even meretricious. Just as the boundaries *between* missionary Christians and non-missionary Christians are false, so are the boundaries *within* the mission-imperative false. Differences

engender comparisons, and in comparisons the qualitative and quantitative differences always favor us and ours over them and theirs. The need for God's grace is not a proportional one among peoples—nor is the need for insights of God. "I believe in missions, but . . ."—the ubiquitous "but"—" . . . but I believe missions begin at home." (And probably end at home, too.) Another noble sentiment to justify indifference! But there is no "home" and no "foreign." These distinctions are by man, not by God. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Missions begin in an even more narrowly-defined area than "home." They begin in the Christian's concept of his Faith, in his grasp of the universality of God and the oneness of God's world, and in his acceptance of the mission nature of Christianity. They begin with the first slow glimmer of what the Incarnation means, of what God's love means, of what God's creation means.

I deplore the growing lack of support for missions. But buried in my discomfort is a secret admiration for our congregations who, with growing sophistication, resist with increasing effectiveness the Madison Avenue techniques to sell them missions on humanitarian, social, or political bases. This resistance is not a hardening of their hearts; it is, I think, a shrewd, intuitive, "This isn't it." What "it" is, they do not know; for the last sixty years or more they haven't been told. Their response to Community Chest drives, Cancer Prevention campaigns, Christmas Seal sales, and even Girl Scout Cooky peddling is generous. And most of them are relatively honest in making out their income-tax returns. But they don't buy these under the name of "religion." Religion must mean more to them than this. Man has an innate sense of religion, and, though he cannot tell why, the Christian instinctively feels that Christianity is more than the extension of democracy, the building and maintaining of better schools and hospitals, the alleviation of social misery and such laudable endeavors. He applauds and supports these. But a religious institution—church or board—must offer more to receive more of his support.

The point of departure is a deepening of Faith, a clarification of concepts, an attrition of religious ignorance. Such an approach would lead not only to the conversion of the heathen in foreign lands, but a conversion of our domestic heathen as well. For just as God's people are one and not separated, so the task of missions is one and not separated. Missions are not for other people. There are no "other". Missions are for God's people. And we all are God's.



*In view of the fact that it has often been said Dr. Kagawa was "not without honor save in his own country", your editor felt that it would be wise to listen to the voices of his fellow-countrymen as they gave their estimate of his contribution, following his recent death. This tribute appeared in the **Kiristokyo Shimbun** for April 30th, and is here translated by your editor and re-printed with the permission of the publishers.*

## The Final Prayer of a Saint

On the morning of April 23d, when the Reverends Michio Kozaki and Senji Tsuru visited the sickbed of Toyohiko Kagawa and where praying at his bedside, Kagawa said in a faint voice, "For the peace of Japan and the salvation of the world." This was Kagawa's last prayer. That night he was called to the throne of God.

As befits a man who was himself a masterpiece of God, his death mask was like a carving in marble, pure, solemn, and worthy of a saint.

Indeed Kagawa was a saint. He was a saint of the world, to whom 20th century Japan gave birth. At nine o'clock on the night of April 23d a foreign despatch reported to Japan the death of Kagawa. When the Japanese newspapers heard this they learned of his death for the first time and sent reporters to the Kagawa home to verify the news. Surely this episode is sufficient to prove his worldwide fame!

The fame of Kagawa differed in character from the fame associated with ordinary people of prominence. The world called Kagawa the St. Francis of Japan; in Japan he was treated merely as a social worker. At times he was treated as a "self-made man", or considered as the chief of the newly-made plutocrats or a political boss.

I wonder why it is that although the world revered him as a saint, Japan thought of him merely as a prominent person. The reason may lie in the generally low level of our sense of values, and particularly of the sense of human values to which Japanese journalism conforms. The fact that the value of Kagawa is not recognized in Japan, although he is highly regarded abroad, is a sad commentary on Japan.

Kagawa not only preached redemptive love, but he also practiced it. He followed the Lord Jesus Christ, and bore the sins of the world, the sins of all men on his own shoulders, and tried to atone for them. He was fond of using the expression, "Cleaning up a mess". This was not a mere figure of speech, for when he was a young man he literally had to do just that in the slums of Shinkawa. Money flowed into his hands from here and abroad as water seeks a lower level, but he never deflected it for his own use, but spent every bit of it for the world, for other people, for evangelism, while he himself lived on a scale not so different from that of the slum-dwellers in Shinkawa.

He could scarcely ever enjoy the material comforts of modern civilization, but he was seeking after spiritual things. What he enjoyed most was nature. He enjoyed finding beauty in the heart of nature, and in the will and purpose of God. It might be said that his desire to spend his property for the world, man and God, and to enjoy nature drove

him to spend his whole life like a slum dweller. Kagawa was one who possessed nothing but was richer than all others.

He had exceptional intelligence and was a scientist of wide erudition. He was a businessman and a statesman who battled against capitalism and became the ally of the laborers who were being exploited. He was a writer who had a sharp sensitivity to nature and humanity, and expressed it by means of strong and beautiful words. He was particularly distinguished for his prose poems. If we regard these from the point-of-view of sentiment, he may be considered a scion of the poets.

But above all, he was an evangelist. Because of his renown he drew large audiences, and through his wide knowledge and deep faith he conveyed the core of the Gospel message in easily understood words which moved the hearts of the general public. He shouted the slogan, "A million conversions!" and as a matter of fact, the people who have heard his addresses and sermons in the past fifty years probably exceed ten million, and decision cards number over a million. Kagawa's life as a servant of the Gospel shows his true worth.

But even more than that, what shows his greatness was his saintly way of life. More than his writings, more than his activities, we shall unendingly cherish the memory of his personality and his saintly life. We trust that a great many of those who cherish his memory will become Little Kagawas, and scattering themselves throughout Japanese society, spread the glory of God.

---

### **Militant Buddhist Sect**

Early one morning last March the people of Minobu Town (headquarters of the Nichiren sect of Buddhism) were startled to hear the martial strains of the Warship and see a corps of 10,000 young Soka Gakkai fanatics making its way to the Kuonji Temple. When they reached the front gate they began shouting, "We are arrows aimed at the throat of heretical religion!"

The attackers were the young members of Soka Gakkai, a postwar religious group with several representatives in the National Diet. Their influence has also been spreading among labor union members, especially in the Kyūshū coal mining areas. The militant way its members try to expand its membership has often brought up the question of the infringement of human rights.

Soka Gakkai claims that it alone is the orthodox school of the Nichiren sect. "The present Minobu sect," Soka Gakkai says, "is a hotbed of corruption. It is steeped in immoral conspiracy and scandals. It's a bogus religions designed to deceive society. We must therefore crush it!"

**Weekly Bunshu**



# The Religious World

## —Some Random Notes—

Compiled by *WILLIAM P. WOODARD*

What events in the past months will be thought significant in the future? In Japan, Typhoon Vera will undoubtedly be remembered for many years. In the world at large will it be the ever resurgent hope for peaceful co-existence, the Russian success in hitting the moon with a rocket and photographing the reverse side, ugly rumblings in Africa and Arabia, the waning influence of the once powerful British Labor Party, or Chinese aggression on the Indo-Tibetan border? Or will some of the lesser ripples gather force and influence the future: the longest steel strike in US history, strife in Laos, the rise of de Gaulle in France, the split in the Japan Socialist Party, the resignation of Syngman Rhee? Are there peaceful days ahead, or will there be someone shot at another Sarajevo, or a Munich leading to another disaster of unimagined magnitude? All this and more constitutes the background for the Christian movement in Japan today. These are restless times.

### GENERAL

#### Imperial Family Precedents Broken Again.

The passing of many long-standing traditions has become so commonplace that it is now almost unnoted. Crown Princess Michiko's unprecedented visit to the home of her parents was followed by a visit of their Majesties, the Emperor and Empress, to the bedside of the Empress's elder

brother. Only a few years ago the Empress was not even permitted to visit her mother, who was on the verge of death.

#### Employment

Even though there is much talk about poor business conditions, the employment of college and university graduates is reported to have reached a postwar high last spring, and the employment of high school graduates reached a remarkable 95.3 per cent. Total unemployment in the country in May was only 540,000, according to a survey by the Prime Minister's Office.

#### Education

In spite of the opposition of the Japan Teachers Union, Minister of Education, Takechiyo Matsuda, has taken a firm stand regarding the new ethics courses and the Teachers Efficiency Rating System. Whenever a training course for teachers of ethics was held, demonstrations were staged, but to no avail. The arguments for and against the efficiency rating system continue and in some cases there has been violence, which in one instance resulted in a suicide. Parents and the public are increasingly concerned about the bad effect which the struggle is having on the education of the students. In spite of the agitation, the system is gradually becoming effective throughout the country.

#### Japan-US Security Pact Revision

Although the general public apparently

has little interest and less knowledge about the revision of the treaty, there has been much agitation pro and con among organized groups. Before the signing and final ratification takes place there are certain to be many mass demonstrations, not to mention confusion within the Diet. All leftist groups are against revision. They want the treaty abolished. To counteract the opposition many small groups favoring revision have united into a New Japan Council, which states that it will refrain from any violence. Some ultra-nationalistic groups, both for and against revision, are being closely watched by the government.

### **Prime Minister's World Tour**

In spite of considerable local criticism Prime Minister Kishi made a world tour which appears to have strengthened Japan's position in the international scene and the government's position at home. After his return the Liberal-Democratic Party agreed to give him more or less of a free hand in the critical matter of revising the Japan-US security pact; but this has not prevented a great deal of sniping by individual party members.

### **Student Agitation**

Although the Japanese are sincerely interested in peace, both in Japan and in the world, agitation sometimes takes strange forms. For example, a group of radical students of Tokyo University, on hearing that some sort of research, which conceivably might be used by the military, was to be conducted at the institution, kept the president in his office for ten hours while they tried to exact a promise that such research would not be conducted. As the *Japan Times* of August 16, 1959 stated,

"the majority of the students at Tokyo University are not following those leftist radicals, although they cannot escape responsibility for allowing those few to speak as their 'representatives'."

### **Students' Religious Preferences**

A recent survey of Ryukyu University students reveal the following statistics in regard to their religious life:

No. of believers in some faith	237	12%
Unbelievers	1,780	88%
Total	2,017	100%

Among the 237 who have some form of faith the following divisions were noted:

Protestant	67%
Buddhist	15%
Catholic	6%
Ancestor Worship	5%
Seicho-no-Ie (a modern religion)	3%
Others	4%

### **Social Welfare Institutions**

According to a recent report in the Christian Activities News published by the National Christian Council there are 13,448 social welfare institutions in Japan, of which 53 per cent are public and 47 per cent private. There are 526 homes for the aged and 100 settlements and community centers, but 83 per cent are for child welfare. Of this number 82 per cent are day nurseries. There are 544 children's homes.

There is no way of knowing the exact number of Christian social welfare institutions. The Catholic Directory for 1958 gives a total of 227 Catholic institutions, of which 55 are orphanages and 78 are nurseries and 17 are baby homes. Protestant institutions are estimated by the Christian Activities News at roughly 500 nurseries and



150 other types of institutions but this apparently refers only to those having a denominational connection. Of the latter, 70 are related to the United Church of Christ, 25 to the Anglican Episcopal Church, 12 to the Salvation Army, nine to the Evangelical Lutheran Church, eight to the WCTU, six to the Baptist Church (Southern Baptist tradition), five to the Friends, and 15 to other denominations. A great many Protestant Christian welfare institutions are privately operated without any denominational affiliation.

## CHRISTIANITY

### Protestant

At the end of last year Mr. and Mrs. Kenzo Yoshida and their infant son flew to Allahabad, India, to take up their post as agricultural missionaries at the famous Institute founded by the late Dr. Sam Higginbottom. Mr. Yoshida's specialty is making cheap, efficient farm implements, a problem which he studied at the Experiment Station in Sapporo after his graduation from the Agricultural University at Utsunomiya. The East Asia Christian Conference is paying the travel expenses of the young couple and the Methodist Board is underwriting their salary.

\*   \*   \*

Dr. Kazuo Saikawa sailed with his wife for Formosa via Okinawa early in April, to work for lepers as a plastic surgeon. Dr. Saikawa has had many years' experience at the Leprosy Hospital in the Inland Sea near Okayama. He is an active member of the Denenchofu Church, which has guaranteed ¥220,000 for his support. In addition the Taiwan (Formosa) Leprosy Relief Association is paying his salary, while the Overseas Evangelism Committee,

assisted by Mr. Herbert Nicholson and the Mission to Lepers in Japan, are providing for the support of the Saikawa's teen-age son and aged parents in Japan.

\*   \*   \*

Rev. and Mrs. Katsumi Yamahata have volunteered to go to Bolivia to work principally among the immigrants from Okinawa to Bolivia. They have been unusually successful as pioneer evangelists in Hokkaido for the past four or five years. The United Church Committee has invested ¥300,000 in equipment and special assistance in this country and the Methodist Board has supplied travel expenses and salary in Bolivia.

\*   \*   \*

The Right Reverend David Makoto Goto was consecrated Bishop of Tokyo.

\*   \*   \*

Dr. Charles E. Perry, Protestant Episcopal missionary teacher at St. Paul's University was struck and killed on Christmas night by a drunken student.

\*   \*   \*

The Southern Baptists in Tokyo dedicated a splendid new church in November to serve the English-speaking constituency in the Tokyo area.

\*   \*   \*

In Osaka the Seventh Day Adventists dedicated a new three-story church building: the first floor to serve as an evangelistic center, and the second as a medical and dental clinic.

\*   \*   \*

Dr. Toyohiko Kagawa died April 23 at the age of 71 years. He was taken ill with pneumonia on January 6th, 1959, while on an evangelistic tour in Shikoku and never fully recovered. He was decorated posthumously by the Japanese government with the

highest order ever bestowed upon any Japanese Christian. Funeral services were held at the Aoyama Gakuin Chapel on April 29. Memorial services are being planned for Kobe and Osaka.

### Catholic

Archbishop de Furstenberg, who has been Apostolic Delegate to Japan since March, 1949, has been appointed as Apostolic Delegate to Australia, New Zealand and Oceania. He will reside in Sydney. There are some 2 million Catholics in Australia in the total population of about ten million. Full diplomatic relations with Japan were established by The Vatican in January, 1952.

\* \* \*

Seventy-one Japanese youths were baptized in a mass baptism ceremony in December by the Rev. H. Ertlinghagen and the Rev. H. Heuvers at St. Ignatius Church.

\* \* \*

A new church, named for the famous Christian, Justus Takayama Ukon, is to be built in Takatsuki between Osaka and Kyoto. It will be constructed in the famous Nambanjin style, which was reproduced on fans and screens during that period. Ukon was the feudal lord who built the first Christian church in the Osaka area. Later, he was persecuted, and ordered to give up his faith. When he refused, he and his family were exiled to the Philippines, where he died in 1615. A large statue of Ukon will stand in front of the church.

\* \* \*

Reconstruction of the Nagasaki Oura church, which was destroyed by an atom bomb in 1945, has been completed. The new structure, which cost some \$150,000, will accomodate 6,000 persons.

\* \* \*

Protestant church choirs in Hiroshima

participated in a festival and workshop in sacred music from October 9-12th at the Catholic World peace Memorial Church in Hiroshima.

\* \* \*

### SHINTO

A drizzling rain dampened the spirits and reduced the number of visitors to Shinto Shrines on New Year's eve, but with clear weather the following days, millions of people all over the country flocked to the shrines to pay their respects and seek prosperity for the coming year.

In regard to this rush to the shrines, the columnist Tensei Jingo in the Japanese-language *Asahi* newspaper seems to describe the situation accurately for a large proportion of the people when he wrote:

"It would be wrong, however, to regard the popular rush to the shrines as a revival of religious feeling. More and more people go to shrines these days as a form of recreation.

"All the private railways run advertisements saying their trains, on which worshipers go to shrines, travel in the lucky direction. Very few worshippers would know that the lucky direction this year is west-southwest. Although they bow their heads before the shrines, few of them do it out of any religious conviction."

\* \* \*

### BUDDHISM

A Buddhist statue measuring 1.85 meters in height, 1 meter in breadth, and weighing 375 kilograms, costing about \$17,000, was sent to Burma in December by the National Movement for Asian Good Neighborliness. The chairman of the organization is Tada-shi Adachi, president of the Japan Chamber of Commerce and Industry. Among the 140 contributors were all the prefectural governors and a number of international cultural organizations. The total cost of the project was nearly \$70,000.



# The Book Shelf

Compiled by *KENNETH DALE* and *HOWARD HUFF*

## A CENTURY OF PROTESTANT CHRISTIANITY IN JAPAN

by Charles W. Iglehart. Tokyo: Charles E. Tuttle Company, 1959. 384 pp. ¥ 900.

The last full-scale attempt to present a history of Christianity in Japan was the scholarly two volumes written by Otis Cary commemorating the first fifty years of Protestant history. This work has become increasingly rare, and with a few exceptions it can only be found in the larger libraries. In filling the gap left by both the current scarcity of this work and the lack of a history of Christianity since 1909, the present work seems destined to hold the field for some time to come.

Though the historical material is vast for such an undertaking the author succeeds in giving in 350 pages (and for only ¥900) an adequate, readable account of Japan's Protestant history. In six chapters of varying lengths the story of the planting, growth, retardation and post-World War II renewal of the Churches is described. Each chapter is subdivided, however, into two or three sections thus enabling the author to cover much ground without losing himself or his readers.

After concisely describing the "Old Japan" in relation to its history, land, and people, the author plunges into an account of the beginning of Protestant Christianity. The years 1882-1909 are then divided into the three periods of (1) rapid growth from

1882-1889, (2) retarded growth from 1889-1899 and (3) growth under mounting pressures from 1899-1909. The period from 1909 to the beginning of total war in 1937, characterized by Japan's expansion into an Empire, is carefully written. The longest chapter (96 pages), which is somewhat out of proportion to the others, is chapter 5 dealing with the war years and the ensuing Occupation. The concluding chapter brings the history up-to-date with a survey of the years 1952-1959.

The unique strength of this book lies in the author himself. For fifty years, from 1909 to the present, Dr. Iglehart was either a missionary or intimately related to mission work in Japan. His account of the last 50 years, therefore, is enriched by the fact of his involvement in the making of Japan's Protestant history. Through such varied experiences as directing the Methodist Publishing House in Tokyo, founding a high school for boys in North Japan, engaging in a newspaper evangelism and carrying executive responsibilities in the Japanese churches, he acquired first-hand information on much that he relates. Besides this book, the author has written *The Cross and Crisis in Japan* (Friendship Press, 1957) which serves as an introduction to Christian

work in Japan.

Though the author's presentation is efficiently executed, there are a few places where the book could have been improved. Many sources were culled and read, many valuable books and reports not easily accessible to busy readers were used; but no attempt is made to record any citations from these sources. If this had been done the author would have put in debt for years to come the young scholars who are interested in pursuing the study in particular periods. The argument that the book would have been too long to include footnotes and proper citations is inevitable, but histories like this, which have appeared only twice in 100 years, deserve fuller treatment. To take one example, on page 208 the author refers to an analysis made by Professor H. Kuwada of the theological or religious outlook of the time, without mentioning what the nature of the source was, nor where it could be located.

In such a broad undertaking the author should not be taken too severely to task for a few perhaps inadvertent errors. But if there is a future edition, and this book deserves further editions, perhaps the errors will be corrected. On page 307 the author states that since 1951 there have been no further withdrawals from the Kyodan. It must be noted, however, that some of the churches related to the American Baptist Mission (Northern Baptists) left the Kyodan in 1958 and together with former American Baptist-related independent churches formed the Japan Baptist Union. Besides this, the author's comments on Neo-Orthodoxy can hardly pass without notice. After referring to the mood of crisis in the atmosphere of the Evangelistic Manifesto

issued by the Conference on the Mission of the Church in 1953, the author states: "There are those who feel that if the devoted laymen and women of the Church could make their own formulation of their faith, it would have a more central place for the tender love of the Father-God, and for the capacity of His children to respond in obedience. Such a faith, less authoritarian and more dynamic, would seem better suited to the spiritual leadership of the common life in the new world of today." (pp. 332-333) Judging by general impression gained from reading the book, this opinion seems to be the author's also. The reviewer raises his protest not from the standpoint of a disagreement with the desire or end to be achieved, for this is the goal for which we should all strive. But to put his objection in such close relationship to Barthian theology as to make it seem as if the latter had caused an excessive authoritarian emphasis and a less dynamic form of Christianity is to misrepresent the theology of Karl Barth.

Mention should be made of a few passages which are indicative of the rich quality of the book. The author's style which is lucid and illuminated with colorful metaphors, makes the book especially attractive. Illustrative of this is the sentence describing Japanese Christians: "The Christians are self-reliant, fully conscious of themselves as being Japanese, and mature enough either to accept and utilize Western colleagues and money if offered, or if not, to plow their furrow with their own heifer." (p. 345) In a different vein the author answers the frequent objection that Japanese Christians have not made any serious cultural adjustment in Christian buildings and

furnishings, in church music and drama, in literary forms or artistic expression. He states: "It is true: there is very little. Even these results, though, are enough to offer the promise that when Japanese Christians really become Christian Japanese something splendid is destined to break upon the Christian world community. With the cultural commitment of centuries, and the tradition that a religious spirit must infuse all good workmanship and true art, Christians may yet produce a new and more meaningful orientation of Christian expression in indigenous forms." (p. 347)

#### LEFTWING SOCIAL MOVEMENTS IN JAPAN: AN ANNOTATED BIBLIOGRAPHY

by Cecil H. Uyehara. Tokyo: The Charles E. Tuttle Company, 1959. 444 pp., \$6.50.

Of the many "ironies of modern Japanese history," one of the most pronounced is that students of leftwing social movements in Japan now have to go to the United States to study the subject. Indeed, this book even heightens this irony. Whatever "social movements" may mean, the difficulty of the scholars in this field has been the lack of a bibliography covering the enormous number and varied kinds of materials. Japan has many able scholars in this area, but their efforts have suffered because of the scattering, and even disappearance, of vital materials and documentation. There have been some attempts in the past to collect and compile materials of this kind in Japan, but unfortunately, many of these collections were destroyed during World War II; and the owners and "keepers" of these materials, who had naturally been engaged in leftwing movements themselves were jailed, and or their materials confiscated during the war.

This book, which has appeared fourteen

Every missionary will find this book indispensable in understanding Japanese Christianity in its historical context. It not only adequately describes the events of the past, but it sets the stage for the future. The author is optimistic and succeeds in imparting his enthusiasm to the reader, especially to the missionary who sometimes becomes frustrated and asks "What of the future?" It, no doubt, will be like the past—a steady growth of the Japanese churches through patient toil and dependence upon God.

Robert E. Fulop

years after the close of the war, has opened a new epoch for this field. Mr. Uyehara, the author, is a well-known student of the subject. The book generally follows the method and technique of the admirable *Japanese Studies on China* by Fairbank and Banno published a few years ago. About 1,800 sources are very well organized into ten chapters and the brief summaries are, in general, excellent. Amazingly enough, rare sources which we Japanese have never heard about, have not seen, and cannot even now see are included. Every scholar in this field should keep this book at hand as a most useful reference.

This book may make a side-line contribution to Japanese scholarship. Solid scholarship, of course, must be preceded by solid bibliographical studies; but Japanese scholars, especially in this field, having been ideologically oriented and easily becoming doctrinaire, have a tendency toward deductive thinking in history, tending to minimize basic documentary research. Now since



this book is available, no Japanese in this field, I hope, will talk about the subject without careful consideration of basic materials.

From the standpoint of a Japanese, there are a few titles which might have been included, such as Setsu Nagatsuka's *Tsuchi* and Sumiya, Takakuwa & Ogura's *Nihon Gakusei Shakai Undōshi*. There are also a few

mistakes or misprints in reading the Japanese names, as:

IWAE, Sakutarō—IWASA, Sakutarō (III-201, p 98)

TANAKA, Sōtarō—TANAKA, Sōgorō (IX-77, p. 363)

II, Yoshirō—II, Yashirō (Appendix 2, p. 417)

Yasuo Sakakibara

### ECCLESIASTICAL JAPANESE

by Sato, Dr. F. X., Tokyo, Hara Shobo, 1960. 1,568 pp., ¥6,500.

This book is an example of prodigious individual scholarship. Dr. Satō and the student who stimulated him to write this voluminous work represent the type of educational relationship suggested by the story of Mark Hopkins. It was said that Mark Hopkins on one end of a log and a student on the other constituted a university. At least it was a provocative learning situation. So apparently was the relation between Dr. Sato and his student.

The student in this case was a foreign Roman Catholic priest who was studying Japanese as the solitary pupil of the author, a professor of philosophy. The two of them were just about to begin their day's lesson in a small room one spring day in 1955 when the student remarked on how helpful an English-Japanese dictionary of Catholic Church terms would be. No sooner said than it was done (five years' later). The student's words moved Dr. Sato to undertake the massive task of compiling just such a dictionary. Indeed, with a kind of Aristotelian twist, Dr. Sato calls the student the real author of the work and himself nothing but the *instrumentum mechanicum*!

The former student, Edwin R. McDevitt, M.M., describes this book as a "Concise Outline of Catholic Terms." Probably this is a more accurate title for the work than that which appears on the cover (there is no title page). The purpose for which the book is set up is stated by McDevitt to be that of a quick reference manual for student priests and other missionaries, a kind of shortcut to catechetical preparation and the building of sermons.

Since the pages are large and the book falls open easily and stays open, it is handy for reference use. It is well and durably bound. Pages are set up in double columns; and the typefaces are satisfactory although they were changed halfway through the book because the publishers switched printers in the middle of the process. Article headings are set in blackfaced English type, followed by italicized *romaji* and then *kanji*. The body of the text follows the same order: English, *romaji*, *kanji*. The articles themselves are compact statements of one Roman Catholic view of the subjects being treated (the book carries no imprimatur). More than 3,000 different subject heads are listed in the index.

The usefulness of this book for those not trained in Catholic seminaries is impaired by the lack of cross references. To give but one specific example, the reader gains little light on the subject, "Ex opere operato," by turning to the article with that title. The Latin phrase is translated into Japanese and the single sentence, "The sacraments are effective ex opere-operato," appears first in English then in Japanese. One could almost choose this as a classic example of the fallacy of defining a term by using the term to be defined. Quite by accident, however, this reviewer found "ex opere operato" to be explained in part under the unexpected heading, "Disposition." It is evidently assumed by the author and publishers either that a reproduction of the Latin phrase is sufficient or that anyone who wishes to discuss the matter in Japanese will know enough to turn to the article on "Disposition" in order to get the information desired.

In spite of such limitations there is much useful information here on Catholic doctrine and devotion. Even in the relative importance given to different subjects there is significance. For instance a Catholic quarrel (presumably confined to the clergy) about whether or not the Holy Mother Mary really died receives a column-and-a-half. However, the two subjects of "Buddhism" and "Buddhist" on the opposite page get no more than a column between them. Do not Catholic sermons and catechetical efforts require references to Buddhism in Japanese?

Protestants will find themselves all lumped together with Luther. They will also be amazed and amused to discover what it is that Luther believed. Lest any be tempted to indignation, however, let him first

reflect on similarly biased accounts of Roman Catholicism that appear in some Protestant works. There is misrepresentation here, which is the result of relying on secondary sources which themselves are products of an earlier and less objective age. Calvin's followers may not be surprised to find Calvin mentioned only for his position on double predestination. For this the disciples are perhaps more to blame than the master. Baptists and Methodists are not mentioned.

Dr. Sato, as a good Catholic, acknowledges that the dogma of the Assumption of Mary was defined in 1950. He also calls it a "universal belief," but the reader may doubt that the author is himself convinced. He candidly points out the lack of historical evidence for the chief argument in favor of the dogma, namely "the incorruptibility of [Mary's] body" prior to its assumption.

On the devotional level this book includes numerous pious legends, many of which are about St. Anthony. Most of these legends focus on some miracle of nature. It would be interesting to know why these stories have been included. Japanese people as a whole do not seem credulous enough to buy a line of merchandise such as this from a foreign vendor.

The printing and proofreading of this volume must have been arduous. Numerous minor misprints are evident, which can be overlooked in a work of this size and complexity printed in Japan. On page 169ff, however, appears a mistranslation which has resulted even in faulty page headings. "*Kodoku no Aikōsha*" is translated as "Lover of Poverty." This I believe should be "Lover of Solitude," and the contents of the article confirm that belief.

**SEISHO TO KAIGAI DENDO** (*The Bible and Overseas Evangelism*)

by R. H. Glover transl. by Kōzō Gotō, Tokyo, *Inochi no Kotobasha*, 1959. 270 pp., ¥250.

Here is a timely book. The recently observed centenary of Japanese Protestantism was most remarkable, perhaps, for its belated but vigorous concern for the church's mission to all the world. Here at the appropriate moment is a text to undergird that concern with Biblical authority. Doubtless there are better books for the purpose—but they are not in Japanese. The fact that the translator of this book represents

the older generation of Japanese pastors may be another sign of renaissance and hope. This reviewer, not having the original of this work at hand, can give no judgment on the translation other than that it seems reasonably free of the strangely literal forms that sometimes appear. It is a good book to put into the hands of that saint whose vision has been dimmed with the passing years.

**DENDO NO SHINGAKU**, (*The Theology of Evangelism*)

by T. A., Kantonen Translated by Yōsuke Magaki, Tokyo, *Seibunsha*, 1959. 118 pp., ¥100.

The insights of profound faith and broad theological wisdom are here made available to the Japanese church in a book of proven value.

*Seibunsha* (in cooperation with the Lutheran Literature Society) is to be congratulated for publishing this attractive book at a price which will promote its wide distribution.

Now let us pray that the church will take it up and read it and be moved to a more adequate Christian witness. Kantonen sounds the depths of the gospel. There is no sectarian narrowness to be found here. Consequently this book can be used by all Protestants in Japan.

**KIRISTOKYO MONDO**, (*Dialogue on Christianity*)

by Junichirō Sako, *Guroria Senshō* #5, Tokyo, 1959. 162 pp., ¥160.

Personal workers and seekers will find value in this small volume. It is a book of questions and answers similar to that of a catechism, but different. Professor Sako, a leading literature critic, asks the questions, and Christian leaders of outstanding ability to communicate the Christian message provide their answers. Professor Sako himself is a man with theological training, having been graduated from United Church-related Japan Biblical Seminary in Tokyo.

The following sections make up the book:

God .....	Prof. Kazō Kitamori
Man .....	Prof. Tsutomu Oshio
Sin.....	Dr. Junichi Asano
Salvation .....	Prof. Katsumi Matsumura
Christ .....	Prof. Masatoshi Fukuda
Church.....	Prof. Tokuzo Hiraga
Fellowship .....	Dr. Jirō Shimizu
Resurrection .....	Rev. Shigeo Yamamoto
Life of Faith.....	Rev. Makoto Homma
Prayer .....	Prof. Shōgo Yamaya



**KOJIN DENDO NO SHIHON, (*Guide to Personal Evangelism*)**

edited by the Evangelism Department of Japan Christian College.

Tokyo. *Inochino Kotobasha*, 1959. 157 pp., ¥100.

The chapter headings in this well-planned guidebook are as follows:

1. The Meaning and Necessity of Personal Evangelism
2. Practical Methods of Personal Evangelism
3. Temperament and Personal Evangelism
4. Age and Personal Evangelism
5. Occupation and Personal Evangelism
6. Health and Personal Evangelism
7. The Personal Evangelism of Jesus

sections. Most Japanese churchmen are likely to consider the first chapter theologically inadequate. Of course, it may be that the inadequacy is on the other foot, but there will still probably remain dissatisfaction as to the relation between personal evangelism and the church and its ministry. This is a delicate matter at best, and we do no more than call attention to it, but is there in that chapter an odor of individualism so intoxicating that it seems to lift the personal worker above the church?

*Howard Huff*

The best parts of this book are its practical

---

#### **Japan-U.S. Relations**

Just one hundred years ago, Japan and the United States exchanged instruments of ratification of the two nations' treaty of amity and commerce. During the past one hundred years, the two nations, except for a comparatively short and unhappy period, have enjoyed close relations. Particularly in the field of trade, Japan's exports to the U.S. in prewar years represented 16 per cent of her entire exports and imports from the U.S. 24 per cent. In postwar years, the two nations' trade relations became closer still. With the centennial celebrations as an opportunity, it is hoped that efforts will be exerted by both sides to further their relations. In other words, it will be essential for the two sides to solve pending political and economic problems.—*Nihon Keizai Shimbun*



## The Fellowship Page

### Ask for the Old Paths

The Centennial brought to us an overwhelming richness of material, both for heart and mind—an overload of memoirs, well-written books and articles, presentations in meetings, stimulating panels and debates, all of which followed us as we rushed out of a too-busy year. Let not these precious values be stored away on dusty shelves. We were furnished with these refreshing sources to draw on for quite some time.

The records of the past hundred years are remarkably compact with potential history in almost every respect; a rare constellation of great events of national and political importance, a breaking-in of forces old and new, of concurrently developing movements.

But the year's programs (F.C.M. conference and others) have not left much room for easy enjoyment of an historical retrospect. In the light of the past, we have been invited and helped to evaluate the present. We have had the finest of opportunities to study the ways and trends of the people originating in history, culture and religion; to analyze our own situation of today and to "rethink missions".

Our confrontation with the present is appalling when we observe the dissolving, amalgamating and reconstructing process of old and new going on. The old problems are the same, in a new fashion. The many new questions of the modern society are rooted in the old soil that remains.

What did we learn from our deliberations? What was done in the past? What has been neglected? What is specially urgent now?

There are many who feel that the task of the Japanese church is that of renewing itself, and penetrating every level of society with a Christian witness of the brightest intensity and aggressive concern. What are the conditions that can bring the church to this abounding vitality, and how can the church know that it is on the way toward that end? Dr. Horton has reminded us here of Eugene Lyman's three point analysis.

What is required of us as missionaries? We find ourselves in a tremendous battle for tomorrow's Japan. The atmosphere of today's Japan is like a constant rush-hour, an hour when all must be done or else we may miss the train.

Surely, the day requires the utmost of all of us, individually and as a body. We are entering every new day with expectation, with new concern and with more conscious feeling of added responsibility.

Japan has never seen such a widespread crusade of well-equipped forces for the sake of the Gospel of Christ; never have such far-reaching activities been so freely in constant function. And yet we feel the need of more help, or we will lag behind. And things



will move out of our hands.

The nervous fear of the critical situation, the hesitancy and feeling of "a certain loss of momentum" (Newbiggin) has its strongest corrective in the apostolic memento: "... *praying at all seasons* in the Spirit... watching thereunto with perseverance... that utterance may be given..., boldness..." (Eph. 6:17) And "that God may open unto us a door for the Word... that I may make it manifest, as I ought to speak" (Col. 4:3-4). The apostle's deepest concern was that "the Word of the Lord should have free course", that the sending should be properly carried out, the messenger fit for it and the message true. In all the missionary movement the place of the "kerygma" is decisive. Nothing can be substituted for that. But both the message and the messenger are *gifts* of the Spirit.

The "apostolic", or pioneer time of Protestant Missions in Japan, had these characteristics. When it was forbidden to preach and teach the Bible, and to become a Christian meant persecution and death, in such a "season" the missionary called his fellow-missionaries together for several days of prayer and quiet meditation over an open Bible. That was typical of the first Fellowship of Christian Missionaries in Japan. Out of that was born the little flock that dared to organize the first Protestant church in this country. Out of the same came some of the first and strongest witnesses for the Lord in that early "season". Wrote Dr. Verbeck later: "The Church of Japan is born out of prayer".

Let us pause for a while in our rush and "ask for the old paths".

—Anders Hoaas

### Phonetic Controversy

Should it be Nippon or Nihon?

The age-old question came up once again recently, enlivening the readers' column of a vernacular journal.

Officially, the name of this country is definite as far as its written form is concerned. It consists of three Chinese ideographs which mean "sun," "source" and "country" in that order. But with regard to its reading, there is no legally fixed way; it could be either "Nippon-koku" or "Nihon-koku."

In popular language, too, both Nippon and Nihon are common. When it comes to the national title used as part of a proper noun, one or the other seems to be preferred. The very center of Tokyo, where official distances to various parts of the country begin, is located in the middle of the Nihonbashi bridge. But the bridge in Osaka, which is written with identical characters, is decisively Nipponbashi.

Certain educational institutions bearing the same name are rather particular about how they are referred to. Japan Women's University, for instance, is Nihon, and not Nippon, Joshi Daigaku.

But the question is: should there be a hard and fast rule about pronouncing the name of this country? Important as it may appear, the matter is not one which requires hairsplitting discussions, since there is no logical reasoning to favor either of the two. Before it was either Nihon or Nippon, it was obviously Jippon, the original sound for which Europeans adopted such sounds as Japan, Japon, and so forth.

The nature of language being what it is, the final determining authority should be usage. The mere fact that two distinct pronunciations have prevailed for ages shows that verbal symbols are products of people's life.

Thus, either Nihon or Nippon should do.

—Japan Times



To place your

## ADVERTISEMENT

in

THE JAPAN CHRISTIAN YEARBOOK

and

THE JAPAN CHRISTIAN QUARTERLY

*....Widely Circulated  
English Publications...  
Please request an Appli-  
cation form from our  
office and send it back  
with the needed informa-  
tion.*

**KYO BUN KWAN JIGYOSHA**

*Agent for*

THE JAPAN CHRISTIAN YEARBOOK

THE JAPAN CHRISTIAN QUARTERLY

No. 2, 4-CHOME, GINZA, CHUO-KU,  
TOKYO

Tel: (561) 8440, 3263

**INTEGRITY • SAFETY • SERVICE**

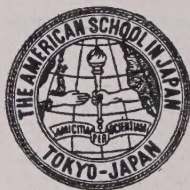
Your Only Complete Imported  
Drug Service in Japan

"Your Drugstore in Japan"

# American PHARMACY

Tokyo Store: Nikkatsu Int'l Bldg. (271) 4034-5

Kobe Branch Store: Tor Road, Ikuta-ku (3)1352



## THE AMERICAN SCHOOL IN JAPAN

FOUNDED 1902

1985 KAMI-MEGURO 2-CHOME  
MEGURO-KU, TOKYO

A non-sectarian school for English speaking students,  
kindergarten through grade 12. Present enrollment  
includes over 700 students from thirty nations.

Frederick P. Harris, Ph. D.    Tel. 712-3176 Tokyo  
Headmaster

Eleanor Goss, M.A.  
Elementary Supervisor